Precious Stones

in Old English Literature.

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To my Mother.

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Introduction.

It is practically impossible to write a general history of the knowledge of precious stones. We know that this knowledge existed in even the most remote antiquity where [1]) it was very closely connected with the science of Astrology. [2]) Among the Assyrian tablets from the Royal Library at Nineveh, ca. B. C. 650, preserved in the British Museum, we have several lists of names of stones (Case C. K. 4232. K. 4325) and we also possess similar lists [1]) from the Hammurabi Epoch, ca. 2000 B. C. Many of the sources of the later Lapidaries exist for us only by name or are preserved in a most fragmentary state in other works, as in the case of Pliny's sources [3]); in other cases the original exists unedited in widely scattered manuscripts as in the case of the later Thomas Cantimpratensis. Still others are so mutilated by later additions and emendations that the original may with difficulty be discerned. Such a work we have in Marbodus' reworking of the famous 'Evax' (See V. Rose, Hermes IX. p. 477—491, Damigeron de Lapidibus).

For all practical purposes, however, we may distinguish in the history of the Lapidary, two periods: the ancient and the modern. This division is, with few exceptions, coincident with the classification 'unscientific' and 'scientific'. Although

[1]) *This statement I owe to the kindness of Prof. Dr.* Hommel.

[2]) cp. Garbe, p. 87.

[3]) *See Plinianische Studien zur geographischen und kunsthistorischen Literatur von* Gustav Oehmichen, Erlangen 1880, p. 108.

Theophrastus, Plato and Pliny strove to be scientific and exact, their imitators and successors had no ambition beyond presenting something surprizing, marvellous, fantastic. With this they were content and cared nothing for scientific truth.

We may, for convenience' sake, fix the beginning of the modern period at the time of Anselm de Boot, or, as he is often called, Anselmus Boethius. His work 'De Gemmis et Lapidibus' was published in 1609, and was written in 1600. However, as early as 1485 Georgius Agricola had written his work 'De Ortu et Causis Subterraneorum' and Gesner and Kentmann published in 1565 their work 'De Rerum Fossilium, Lapidum, Gemmarumque Figuris etc . . .'. Yet in Boethius we see the pioneer of modern mineralogy. He attempted to free the science of precious stones from its centuries of superstition and to give it a really scientific basis.

In this treatise we have nothing to do with the modern period.

Likewise in the older period we have nothing to do with the most famous Lapidary of all times, i. e. that of Marbodus, as it was compiled after the close of the Old English period (see p. 31). This work was translated, soon after its compilation, into several modern languages, but we have no early translation of Marbodus into English, unless the Lapidary from Lord Tollemache's manuscript, which is announced by the Early English Text Society, to be edited by Dr. von Fleischhacker, be one. However in Elizabethan times we have a translation of 64 verses of Marbodus, by Abraham Flemming. They are preserved in Reginald Scot's 'Discoverie of Witchcraft' 1584, and again, together with literal extracts from Scot, introduced, alas, without acknowledgment, into a Lapidary which exists in manuscript Stowe 1071 Br. Mus., 'Heth's Goulden Arte, or Jewell House of Gemes'.

Among the older Lapidaries we need only consider three as having a direct influence upon our period. These are the three greatest Lapidaries of antiquity, and bear a close resemblance one to another — the two later ones indeed being drawn from the first. I mean the portions devoted to precious

stones in Pliny's Historia Naturalis, Solinus' Collectio rerum memorabilium and Isidore of Seville's Etymologiae or Origines. Although other authorities have been occasionally drawn from in our period, yet these three are the chief sources. They are to be reckoned, although including the work of a bishop, as 'profane' treatises.

A sort of lapidary which was of considerable importance, may for sake of contrast be called the 'sacred' lapidary. Here we have to do with the Jewish as well as the Christian writings. The Jews, true to their characteristics as an oriental folk, had the oriental beliefs and superstitions, and from the Orient come the rarest, most imaginative, most exaggerated superstitions regarding precious stones. Consequently in the Hebraic writings we frequently find precious stones mentioned, often with this superstitious signification in mind. The three principal passages in the Bible which contain this oriental symbolism of precious stones are: the description of the Covering of the King of Tyrus in Ezechiel 28, 13; the Rationale in Exodus 28, 17—20 [1]) and its echo, the twelve foundations of the Heavenly Jerusalem in Revelation 21, 19—20.

One of the favorite beliefs of antiquity regarding precious stones was the peculiar power possessed by engraved gems. This superstition was very popular in the East, even [2]) among the Old Babylonians (cf. the engraved cylinders used as talismans), and we find traces of it in the Bible. The law-giver Moses used this for his exalted ethical ends in Exodus 28, 9—11: 'Sumesque duos lapides onychinos, et sculpes in eis nomina filiorum Israel: Sex nomina in lapide uno, et sex reliqua in altero, juxta ordinem nativitatis eorum. Opere sculptoris et caelatura gemmarii, sculpes eos nominibus filiorum Israel, inclusos auro atque circumdatos' etc; and also in v. 21: 'Habebuntque nomina filiorum Israel: duodecim nominibus caelabuntur, singuli lapides nominibus singulorum per duodecim tribus'. In the Book of Jesus the Son of Sirach 45, 13, in

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[1]) *The list in Exodus* 39, 10—13 *is merely a repetition of that in Exodus* 28, 17—20.

[2]) *This information I also owe to the kindness of Prof. Dr.* Hommel.

speaking of this same: '. . et opere lapidarii sculptis in memoriam secundum numerum tribuum Israel'.

We see traces of this same custom in Zechariah 3, 9: 'Quia ecce lapis, quem dedi coram Jesu: super lapidem unum septem oculi sunt: ecce ego caelabo sculpturam eius ait Dominus exercituum'; and Isaiah 54, 12: 'et portas tuas in lapides sculptos, et omnes terminos tuos in lapides desiderabiles'.

Altogether, we have the following precious stones mentioned in the Vulgate. Many variants occur in the Authorized Version and the Luther translation. These occur in the Old Testament and Revelation:

Achates. Ex. 28, 19; 39, 12.

Adamans. Ezech. 3, 9; Zech. 7, 12; Adamantinus, Jer. 17, 1.

Amethystus. Ex. 28, 19; 39, 12; Rev. 21, 20.

Beryllus. Ex. 28, 20; 39, 13; Ezech. 28, 13; Rev. 21, 20.

Carbunculus. Ex. 28, 18; 39, 11; Ezech. 28, 13; Jesus Sirach 32, 7.

Chalcedonius. Exod. 28, 20.

Chrysolithus. Ezech. 10, 9; 28, 13; Ex. 28, 20; 39, 13; Dan. 10, 6; Rev. 21, 20.

Chrysoprasus. Rev. 21, 20.

Chrystallum. Ps. 147, 17; Ezech. 1, 22; Rev. 4, 6; 21, 11; 22, 1; Jesus Sirach 43, 22.

Electrum. Ezech. 1, 4. 27; 8, 2.

Hyacinthus. Song 5, 14; Rev. 21, 20.

Jaspis. Is. 34, 12; Ex. 28, 18; 39, 11; Ezech. 28, 13; Rev. 4, 3; 21, 11. 18. 19.

Ligurius. Ex. 28, 19; 39, 12.

Margarita. Rev. 17, 4; 18, 12. 16; 21, 21; -um Prov. 25, 12.

Onychinus. Gen. 2, 12; Ex. 25, 7; 28, 9. 20; 30, 34; 39, 6. 13; 35, 9. 27; Ezech. 28, 13; I Chron. 29, 2.

Sapphirus. Ex. 24, 10; 28, 18; 39, 11; Job. 28, 6. 16; Song. 5, 14; Ezech. 1, 26; 10, 1; 28, 13; Is. 54, 11; Tob. 13, 21; Lam. 4, 7; Rev. 21, 19.

Sardius. Ex. 28, 17; 39, 10; Ezech. 28, 13; Rev. 4, 3; 21, 20.

Sardonyx. Job. 28, 16; Rev. 21, 20.

Smaragdus. Ex. 28, 17; 39, 10; Ezech. 28, 13; Esth. 1, 6; Rev. 21, 19; 4, 3; Judith 10, 19; Tob. 13, 21; Jesus Sirach 32, 8.

Topazius. Ex. 28, 17; 39, 10; Ezech. 28, 13; Ps. 118, 127; Job. 28, 19; Rev. 21, 20.

When we look, however, in the New Testament for precious stones, we see at once that we have to do with an entirely different sort of writing. With the exception of those mentioned in that gorgeously decorated oriental poem, the Apocalypse, we have only one sort of precious stone mentioned, that is, the pearl (St. Matthew 7, 6; 13, 45. 46; I Timothy 2, 9), which symbolizes something most precious.

Yet here we see we have a considerable number of precious stones, and one can easily comprehend that the church writers and commentators have eagerly made use of this rich field. Here they had ample opportunity to indulge their fancy in mysticism and symbolism of the most elaborate sort.

Very early, about 400 A. D., S. Epiphany, Bishop of Salamis in Cyprus, wrote a mystical tract about the twelve stones of the Rationale. We may say he was the father of the succeeding host of commentators on this passage. A characteristic interpretation of this sort is to be found in an early Greek commentary to the Apocalypse (Migne Pat. Gr. 106), that of Arethas, about 895 (Krumbacher, Geschichte der Byzant. Lit.[2] p. 130). The twelve stones of the foundation symbolize the twelve Apostles: Jaspis-Peter, Sappheiros-Paul, Chalcedon-Andrew, Smaragdos-S. John Evangelist, Sardonyx-James, Sardion-Philip, Chrysolithos-Bartholomew, Beryllios-Thomas, Topazion-Matthew, Chrysoprasos-Thaddeus, Hyakinthos-Simon, Amethystos-Matthias. Under Chalcedon he describes the place where it is found, although he substitutes for it the Carbuncle, or Anthrax. He gives as his reason that they are stones of the same color, but his real reason is evidently that in the Rationale the Carbuncle takes the place of the Chalcedony. He calls especial attention to the medicinal virtues of the Sardius, that it is a remedy

for wounds and ulcers. The Topaz is very good for sore eyes and the Amethyst is powerful to prevent intoxication.

So have the commentators of the Bible described these stones, partly borrowing from the earlier commentary which they might have at hand, partly borrowing from the profane writers, but in the latter case constantly with the addition of Christian mystic interpretations. An example from Bede shows this latter method very clearly. Isidore says in Etym. XVI c. 9, 1: 'Amethystus purpureus est permisto violaceo colore, et quasi rosae nitore, leniter quasdam flammulas fundens. . . . Causam nominis eius afferunt, quia sit qui[d]dam in purpura illius non ex toto igneum, sed vini colorem habens.' Bede says: 'Amethistus purpureus est permisto violaceo colore, et quasi rosae nitore, quasdamque leniter flammulas fundens, sed et quiddam in purpura illius non ex toto igneum, sed quasi vinum rubens, apparet. Purpureus ergo decor coelestis regni habitum, roseus vero atque violaceus, humilem sanctorum verecundiam pretiosamque mortem designat.' In Apocal. Migne 93, 202 B.

The lore of precious stones in Old English times shows very few indications of popular origin. The problem of sources is comparatively simple. The selection with but few exceptions is limited to those precious stones mentioned in the Bible; their treatment is almost exclusively according to Pliny, Solinus and Isidore with occasional references to the writings of the Fathers. In the Old English literature we have: literal translations of the Fathers — Gregory, Bede and others; later we find an element present which seems to be oriental in origin and which deals with the marvellous virtues of stones.

Precious Stones in the Latin-Old-English Literature.

The writers belonging to this section are Aldhelm, Bede, Alcuin, Boniface and Tatwine. Eusebius has nothing to say on the subject. The knowledge of precious stones in these authors is, for the most part, gleaned from Isidore, Solinus and Pliny, with occasional contributions from the Church Fathers, as S. Gregory, S. Augustine and S. Jerome.

1. Achates.

In Exod. 28, 19, the Hebrew has Shĕbô [1]), the Greek, ἀχάτης. The stone takes its name from the river Achates, in Sicily. It is mentioned in the Orph. Lithika, by Theophrastus, Priscian and Pliny. English *agate* is a borrowing from the Italian through the French, and first occurs in the sixteenth century (N. E. D.). The older form *achate* is found in the Ancren Riule.

This is mentioned only in the 'Ascetica Dubia' printed in the edition of Bede in Migne's Patrologia Latina, and it is taken from Solinus cap. XI. Bede (?) says: Achates lapis *micans guttis aureis, resistens scorpionibus: quique intra os receptus, sitim sedat* (94, 552 A). *Solinus* says: Dat Creta quem Curalliachatem vocant, Curallio similem: sed illitum *guttis auro micantibus, et scorpionum ictibus resistentem.* Dat India reddentem nunc nemorum, nunc animalium facies; quem vidisse, oculis favet, *quique intra os receptus sedat sitim.*

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[1]) *In this, as in all other Hebrew citations, I use the transliteration of* Redpath.

Also in the third row of the Rationale it is merely mentioned by Bede (Migne 91, 327 B). In Pentateuchum Commentarii — Exodus 28—31.

2. Adamas.

The Biblical references are Jer. 17, 1; Ezech. 3, 9; Zech. 7, 12. The Hebrew has Shâmir, which is prominent in the later Solomon-legends, the Greek has simply *πέτρα*. The first meaning of Adamas is 'unconquerable', then it was used to denote steel. Later it was applied to the stone. The Adamas is used by Bede as a symbol of Christ: at vero ipse sicut adamas verus lubrici gressus nec vel signum suscepit (Migne 91, 1055 B in Prov. 30, 19).

In Aldhelm's Ænigmata is the Adamas with the usual powers and peculiarities: Lib. I 11. De Adamante lapide (Migne 89, 185 A):

En ego non vereor rigidi discrimina ferri,
Flammarum nec torre cremor; sed sanguine capri
Virtus indomiti mollescit dura rigoris.
Sic cruor exsuperat, quem ferrea massa pavescit.

The sources are Isidore XVI 13, 2; Solinus c. 50; Pliny XXXVII 4.

Alcuin makes a beautiful application of these qualities in his tract against the heretic Elipandus: 'Legitur in litteris eorum, qui de lapidum natura scripserunt, adamantini lapidis duritiam nullo malleorum ictu frangi, nullo ignium ardore dissolvi: sed hæc durissima naturæ illius virtus sanguine tantummodo hircino cedit. Si nullo testimoniorum pondere duritia cordis tui conteri valeat, mollescat et dissolvatur sanguine veri Dei Domini nostri Jesu Christi, qui effusus est pro salute tua.' Opera II 287 B—C (Migne 101).

Then, too, on account of its great hardness, it is used in similes, e. g. in Aldhelm de Laudibus Virginitatis p. 40, adamante rigidior; p. 46 adamante duriores. Also, as in Classical Latin, we find the adjective 'adamantinus', as in Aldhelm's Adamantinus scopulus p. 55, and in Alcuin's description of the chains which bound Mars and Venus, 'adamantinis catenis' (Epistola 31, ed. Jaffe p. 233).

Mons Adamantis or Atlas is mentioned in Bede's Mundi Constitutio (Migne 90, 885 C).

3. Alabastrum.

This word caused the medieval writers much annoyance, for there were two points which were difficult to harmonize, i. e. the material and its use. Prellwitz says of the alabastros: 'Salbenfläschchen: aus arab. al-baçrat Stein von Basra entlehnt'. This explanation seems to come from Lagarde. Cp. Lewy, p. 55. The word *ἀλάβαστος* seems to have been used for the vase, *ἀλαβαστῖτις* for the stone. Boisacq gives as the earliest mention of the word, Hrdt. III 20: '*Cambyse envoie au roi d'Éthiopie μύρον ἀλάβαστον*'. In the glosses we see this difficulty clearly, stanfæt, stænen elefæt (no. 5) and 'uas de gemma' (no. 4). Bede, however, gives a clear idea of the stone, borrowed from Isidore XVI 5, 7 'Alabastrites', which is borrowed from Solinus c. 50, which in turn is borrowed from Pliny XXXVII 4. Bede says, in explanation of the passage: venit mulier habens alabastrum Mark 14, 3: Est autem alabastrum genus marmoris candidi, variisque maculis intertincti, quod ad vasa unguentaria cavari solet eo quod optime servare ea incorrupta dicatur. Nascitur circa Thebas Ægyptias, et Damascum Syriæ cæteris candidius, probatissimum vero in India (Migne 92, 268 A). Almost a literal repetition is found in the Commentary on Matth 26, 7 (Migne 92, 111 A).

4. Amethyst.

Three references in the Bible: Exod. 28, 19; 39, 12; Rev. 21, 20. The Hebrew has Achlamah, the Greek *ἀμέθυστος*. The Greek name signifies that the stone has power to prevent drunkenness: Prellwitz: '*ἀ* priv. + *μεθύω*?' We hear nothing of this virtue in the O. E. writers. This is because Pliny looked upon this etymology as a sort of gossip, and preferred to see in it only the word *μέθυ* as a reference to the color of the stone. He says 'causam nominis adferunt quod usque ad vini colorem accedens, priusquam eum degustet, in violam desinat fulgor, alii quia sit quiddam in purpura illa non ex

toto igneum sed in vini colorem deficiens. . . . *Magorum vanitas ebrietati* eas resistere promittit et inde appellatas'. XXXVII 40. The quotation from Bede is to be found on p. 6.

5. Asbestus.

This is only mentioned in the Ascetica Dubia above mentioned: Asbestus ex ipso sole sanguineo colore tingitur, quem accensum dicunt exstingui non posse (Migne 94, 551 D). The source of this is Isidore XIV 4, 15: asbeston quoque lapidem, qui semel accensus numquam exstinguitur. See also Isidore XVI 4, 4.

6. Berillus.

This stone is mentioned in Exodus 28, 20 (and 39, 13); Ezekiel 28, 13, and Apocalypse 21, 20. The Hebrew has Shôham, which in another place (Gen. 2, 12) is translated 'lapis onychinus' in the Vulgate. In Bede's works we find the stone mentioned as occurring in the first two passages (Migne 91, 327 B; 93, 463). As one of the stones of the Fundamenta (Apoc. 21, 20), Bede describes the Beryl at length: Berillus est quasi consideres aquam solis fulgore percussam, rubicundum ac decorum reddere colorem. Sed non fulget. nisi in sexangulam formam poliendo figuretur. Repercussus enim angulorum splendor illius acuitur. Significat autem homines ingenio quidem sagaces, sed amplius supernae gratiae lumine refulgentes etc. (Migne 93, 200 B). The three chief sources agree in the idea of the necessity of polishing the Beryl in the form of a hexahedron, but the color given is different in some ways from that given by Bede. Pliny says: probatissimi ex iis sunt qui viriditatem maris puri imitantur, proximi qui vocantur chrysoberulli paulo pallidiores sed in aureum colorem exeunte fulgore (XXXVII 20); Solinus, following Pliny closely, says: Beryllorum genus dividitur in speciem multifariam: eximii intervirente glauci et caerulei temperamento, quandam præferunt puri maris gratiam. Infra hos sunt Chrysoberylli, qui languidius micantes aurea nube circumfunduntur etc. (c. 50); Isidore says: 'viriditate similis smaragdo, sed cum pallore' XVI 7, 5. Could it be possible that Bede has for once in his descriptions of precious stones relied on

his own observations? As we shall immediately see, the beryl was known to him by sight. There is a curious parallelism between the Leiden Gloss 41, 14: Byrillus tamen ut aqua resplendit (no. 16) p. 49, (and the similar ones from the other Glossaries (no. 11, 12)), and Bede's description.

Bede also says of the mystical significance of the beryl as one of the foundations: 'In berillo prædicantium perfecta operatio' (Migne 93, 202 D).

In the Ascetica Dubia is mentioned a quality which is foreign to Pliny, Solinus and Isidore: tenentem manu adurere dicitur (Migne 94, 552 A); this seems to have been taken from Isidore's description of the Pyrites: hic tenentis manum, si vehementius prematur, adurit. XVI 4, 5.

Bede mentions the beryl as used on the binding of a book in the monastery: ... liber, cujus exterior apparatus habet unum magnum berillum in medio cum pluribus aliis lapidibus cristallinis ex omni parte (De libris Gregorianis. Migne 95, 314 App. V § 1).

7. Carbunculus.

One can easily believe that the carbuncle was a great favorite for its brilliant color. It is mentioned in Exodus 28, 18 (and 39, 11) and in Ezekiel 28, 13, so we may be sure it occurs in the ecclesiastic writings. The Latin name Carbunculus is merely a translation of the Greek ἄνθραξ a coal, and the German *Karfunkel* is a further attempt to express its most noticeable quality. The idea that the Carbuncle shines in the dark is very general among the ancients. Augustine says: nam et carbunculi notitia, quod lucet in tenebris etc. (De Doctrina Christiana Lib. II c. XVI 24) and Isidore: *Carbunculus* autem dictus, quod sit ignitus, ut *carbo*, cujus fulgor nec nocte vincitur. Lucet enim in tenebris, adeo ut flammas ad oculos vibret (XVI 14, 1). In speaking of the brilliancy of the carbuncle, Aldhelm says: illinc carbunculus ardet (Fragmentum . . . de Die Judicii, Giles p. 132; Migne 89, 299 C); again he mentions the color: sine ... carbunculo, et rubicunda gemmarum gloria (De laudibus virginitatis XV. Migne 89, 114 C).

Tatwine in his 35th Riddle, 'De Pruna' [MS de Pruina] says:

Rubricolor, flammor, flagrat ceu spargine lumen
Scintillans flammae, seu ridet gemma rubore;
Nominis intus apex, medium si nonus haberet,
Gemma rubens iam non essem, sed grando nivalis.

Boniface: ... divinam sapientiam, quæ est ... ignitior carbunculo (Migne 89, 696 B Epist. IV Ad Nidhardum).

Alcuin understands under 'calculum candidum' Apocalypse 2, 17: 'Calculus lapis est pretiosus, qui et carbunculus vocatur; quoniam sicut carbo succensus, qua magnitudine subsistit ea in tenebris positus fulget, ita et hic lapis facere perhibetur. Quid itaque per calculum candidum, nisi Christus Jesus designatur? qui sine ulla peccati offuscatione mundus inter homines apparuit, et divinitatis suae luce tenebras nostrae mortalitatis illustravit'. He adds: Alia vero translatio pro calculo margaritum posuit (I 1106 A Comment. in Apocal.).

Likewise Bede gives as an old variant for bdellium (Gen. 2, 12): Antiqua Translatio pro his (bdellium et lapis onychinus) habet carbunculum .... sicut et nomine probat, lapis ignei coloris, quo noctis quoque tenebras illustrare perhibitur (Migne 91, 46 B—C Hexameron I). Then later: Carbunculum, veritatem, quam nulla falsitas vincit: sicut carbunculi fulgor nocte non vincitur (Migne 91, 207 C In Pentat. Comm. Gen.). This is a repetition of a quotation from Augustine's Hexameron, in Quæstiones super Gen. (Migne 93, 269 C): Haec ergo prudentia terram circuit, quae habet ... carbunculum ...., id est, ... veritatem, quam nulla falsitas vincit, sicut carbunculi fulgor nocte non vincitur. Also we find the following in the Ascetica Dubia: Carbunculus colore rufeo, quem oculi amant, a longe splendorem spirat, et prope non videtur (Migne 94, 551 D).

8. Ceraunius.

In the same place (Ascetica Dubia, Migne 94, 551 D) we have: 'Cerdamios, qui habet fulgorem sub divo, nam in domo ceruleo colore est'. This is evidently a mistake for Ceraunius. Solinus has: Ceraunionum porro genera diversa

sunt .... et si sub divo habeas, fulgorem rapit siderum c. 23. Also Isidore XVI 13, 5. The stone is also mentioned by Epiphanius and means 'the lightning stone'. Cp. German Donnerstein, and Schade calls attention to Shakspere's *thunder-stone* in Caesar I 3, 49 and Cymbel. IV 2, 271.

9. Chalcedonius.

Only mentioned by Bede. In the Hebrew 'Tharsis' (Ex. 28, 20) he recognizes the Chalcedony (Migne 91, 1167 C In Cant. Cant. 5, 14). Also in his summary of the stones in the Apocalypse he says: In chalcedonio flamma charitatis internae figuratur (Migne 93, 202 C).

In the same treatise, on the stones of the foundation of the Heavenly City, he says of the Chalcedony:

Chalcedonius quasi ignis lucernae pallenti specie renitet. et habet fulgorem sub dio, non in domo. Quo demonstrantur hi qui coelesti desiderio subnixi, hominibus tamen latent, et quasi in abscondito, jejunium, eleemosynas precesque suas, agunt. Sed cum, vel doctrinae, vel aliis sanctorum usibus in servitute, ad publicum procedere jubentur, mox quid fulgoris intus gesserint ostendunt. Nam quod sculpturis resistere. radiis autem solis ictu, vel digitorum attritu si excandeat, paleas ad se rapere dicitur, talibus merito congruit qui, a nullo suam fortitudinem vinci permittentes, ipsi potius fragiliores quousque in sui luminis ardorisque jura conjungunt. De quorum uno dicitur: *Ille erat lucerna ardens et lucens* (*Joan.* 5). Ardens videlicet amore, lucens sermone. Lumen enim virtutum suarum internæ charitatis oleo, ne deficiat, semper refovent. Et quod apud Nasamonas, quae est Aethiopiae provincia, nascitur, indicat eos sub ardenti fervore dilectionis, fama tamen obscura quasi nigranti cute sordere (Migne 93, 198 B—C). His source seems to be Isidore XVI 14, 5 Carchedonia hoc quod et Lychnites facere dicitur .... Nascitur apud Nasamonas etc., and following this clue, Bede gives it the qualities ascribed to Lychnites by Isidore XVI 14, 4: Lychnites ex eodem genere ardentium est, appellata a lucernarum flagrantia .... A sole excalefacta, aut digitorum attritu paleas et chartarum fila ad se rapere dicitur. Scalpturis resistit, ac si

quando scalpta fuerit, dum signa imprimit, quasi quodam animali morsu partem cerae retentat.

The ultimate source of 'habet fulgorem sub dio, non in domo' seems to be 'eosdem obumbrante tecto purpureos videri sub caelo flammeos', in Pliny's description of the Carchedonios, XXXVII, 95.

10. Chrysolithus.

The Chrysolite is mentioned in Exod. 28, 20 (39, 13), Ezech. 10, 9; 28, 13; Daniel 10, 6, and as the seventh stone in Apoc. 21, 20. Bede has a slender foundation from Isidore upon which to build. Isidore says: Chrysolythus auro similis est cum marini coloris similitudine, hunc Aethiopia gignit (Etym. XVI 15, 2). But Bede elaborates this in the following manner: Chrysolithus lapis quasi aurum fulget, scintillas habens ardentes. Cujus specie figurantur hi qui, intellectu supernae veraeque sapientiae fulgentes, verba exhortationis in proximos, vel etiam virtutum signa, quasi scintillas ignis, effundunt. Quorum, ut Arator ait:

Mentibus instat amor, sermonibus aestuat ardor, quod quia solo spiritualis gratiae munere geritur, decentissime septimo fundamento chrysolithus inest. Septiformi enim saepe numero solet Spiritus sancti gratia figurari, de quo supra dicitur: 'Et a septem spiritibus qui in conspectu throni ejus sunt' (Apoc. 1). Cui sensui consonat etiam hoc quod ejusdem lapidis genus quoddam cærulei viridisque coloris invenitur. Unde et apud Hebraeos, a marini coloris similitudine tharsis appellatur. Viror quippe ad integritatem fidei, quae initium sapientiae dicitur, aqua vero tropice ad Spiritum sanctum pertinet etc. 93, 200 A B Explanatio Apocalypsis Lib. III c. XXI. Also in the summary Bede says: in chrysolitho vero spiritualis inter miracula praedicatio 93, 202 C. In the Ascetica Dubia we have a very fanciful description: Chrysolithus, quem lapidem lux et dies celat, ita ut nocte igneus sit, in die autem pallidus 94, 551 D (cf. Chrysoprasus . . . . quem lapidem lux celat, prodit obscuritas. Nocte enim igneus est, die aureus. Isidore XVI 14, 8[1]).

[1]) *Further*, Solinus: *ibi et Chrysoprasus apparet: quem lapidem*

11. Chrysoprasus.

Chrysoprasus est, viridis aureaeque commisturae, quoddam etiam purpureum jubar trahens, aureis intervenientibus guttis. Nascitur autem in India. Qui significat eos qui viriditatem aeternae patriae, perfectae charitatis fulgore promerentes, eam etiam caeteris purpurea martyrii sui luce patefaciunt... aeternam gloriam praeferunt etc. Bede 93, 201 C. Explanatio Apocalypsis Lib. III. c. XXI. Evidently the source is Isidore XVI 7, 7: Chrysoprasius Indicus est, colore porri succum referens, aureis intervenientibus guttis, unde et nomen accepit; yet neither Pliny, Solinus nor Isidore mention the purple color. It is also mentioned in the Ascetica Dubia: Chrysoprasus ex auro et purpura ceu mistam lucem trahens, quem amant aquilae. 94, 552 A.

Again Bede says: Porro in chrysopraso, beatorum martyrum opus pariter et praemium. 93, 202 D. Explanatio Apocalypsis Lib. III c. XXI.

12. Crystal.

The ancient belief that the crystal is petrified ice is a very natural one and has persevered until our own time. Alcuin says: Sicut enim glacies hiemali frigore pressa post multos annos in similitudinem lapidis obdurata crystallum efficitur, ita fides sanctorum inter pressuras per incrementa temporum solidatur. I 1118 A. Migne 100 Comment. in Apocal.

Bede in the Hexameron Lib. I says: qui enim cristallini lapidis quanta firmitas, quae sit perspicuitas ac puritas novimus, quem de aquarum concretione certum est esse procreatum etc. (91, 18 C). Jam vero aqua quae erat intra mundum in medio primi illius coeli terraeque spatio, quasi gelu concreta, et cristallo solidata, distenditur etc. 91, 19 D.

The sources of these passages may be any of the older authors; for instance S. Augustine says: est enim crystallum species quaedam in modum vitri, sed candidum est... Traditur ergo crystallum durata per multos annos, et non resoluta nive,

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lux celat, produnt tenebrae. haec enim est in illo diversitas, ut nocte igneus sit, die pallidus. c. 30.

ita congelascere, ut resolutio non facile est . . . Quid est ergo crystallum'. *Nix est glacie durata per multos annos*, ita ut a sole vel igne facile dissolvi non possit. Enarratio in Ps. CXLVII, II; again, Isidore says: Crystallus resplendens, et aquosus colore traditur, quod *nix sit glacie durata per annos.* XVI 13, 1. Pliny: Contraria huic causa crystallum facit, gelu vehementiore concreto. non aliubi certe reperitur quam ubi maxime hibernae nives rigent, glaciemque esse certum est, unde nomen Graeci dedere. XXXVII 23.

Solinus attempts to overthrow this superstition: putant glaciem coire et in crystallum corporari: sed frustra: nam si ita foret, nec Alabanda Asiae nec Cypros insula hanc materiam procrearent, quibus admodum calor iugis est. c. 15.

Boniface uses it as a simile: candidior crystallo (696 B Epist. IV; Migne 89); its form is mentioned by Aldhelm: (spherulo seu pilae), necnon et forma crystalli (p. 58). Aenigmata XIV; Migne 89, 199 B. Then again it is used symbolically; crystallo quoque, quod de aqua in glaciem et lapidem pretiosum efficitur, baptismi gratia figuratur (Bede 93, 143 D Explanatio Apocalypsis Lib. I c. IV in Apoc. 4, 6), crystallo, pro interna mentis puritate et fide non ficta (Bede 93, 196 A do. in Apoc. 21, 11); crystallina puritate micantia (Faith), Alcuin I 172 B. Epist. ad Theophilum. Migne 100. Bede shows us the binding of a book, in which crystal was used: Item est et alius liber positus supra eamdem tabulam magni altaris, qui habet exterius ymaginem divine Magestatis argenteam deauratam, cum lapidibus cristallinis . . . per circuitum positis. 95, 313 App. V § 1. De libris Gregorianis.

13. Dracontia.

This is only to be found in Aldhelm, where it is mentioned twice: et rubicunda gemmarum gloria uel succini dracontia quodammodo vilescere videbitur (p. 15 XV. Migne 89, 114 C. De laudibus virginitatis). This is the passage which has given the glossators so much trouble (see 42, 43 ff.). Also in Aenigmatum Liber II 7, De Natrice, we read: Me caput horrentis fertur genuisse draconis, Augeo purpureis gemmarum lumina fucis.

14. Electrum.

Aldhelm mentions it as a metal: et electri stannique metalla (p. 15). (Migne 89, 114 C) cf. 42, 56; and p. 48. It is also quoted by Bede from Ezechiel 1, 4 (94, 29, Hom. IV). The Hebrew here is Chashmal; here, the alloy.

15. Gagates.

The passage from Bede's Ecclesiastical History belongs here, which we have also, in a slightly altered form, in the Old English translation (p. 59): gignit et lapidem gagatem plurimum optimumque: est autem nigrogemmeus et ardens igni admotus, incensus serpentes fugat, adtritu calefactus adplicita detinet aeque ut succinum. 95, 25 B. Lib. I, c. I.

As source for the above, we have both Solinus and Isidore. Isidore gave this part: est autem ... et ardens igni admotus ... incensus serpentes fugat (XVI 4, 3), and Solinus gave: Gagates hic ... plurimus optimusque ... nigrogemmeus ... attritu calefactus adplicita aeque ut succinum (H. Estienne; Mommsen reads: atque sucinum), c. 22.

Pliny XXXVI 141 is only to be considered as the source of the other two.

16. Hyacinthus.

The fact that the color, the flower and the precious stone bore the name Hyacinthus, caused a great deal of confusion in the antique and medieval natural history. In commenting on the passage in Cant. Cant. where this word occurs, Alcuin says (In Cant. Cant. 5, 14): 'Plenae hyacinthis'. Quae ad spem nos coelestium atque amorem excitant; quia hyacinthus aerii coloris gemma est (I 656 C). In commenting on the same passage Bede says: Hyacinthus quippe gemma est aerei coloris. In manibus tornatilibus habet Dominus hyacinthos, ut videlicet vasa electionis, quae praeparat in gloriam, hujusmodi gemmis adornet, hoc est corda electorum suorum supernae gloriae desiderio et exspectatione laetificet. Quod si in hyacinthis pigmenta huius nominis designata accipimus, neque hoc a congrua veritatis significatione abhorret: est enim hyacinthus pigmentum coloris purpurei atque odoris

jocundi. Unde poeta, pretiosa quaeque in exemplum amoris congerens, addit:

Munera sunt lauri, et suave rubens hyacinthus. Et manus Domini purpureis erant floribus plenae, quia moriturus pro vita nostra, has in clavorum fixione cruoris proprii rubore perfudit. Sed gemmas potius hoc in loco nomine hyacinthorum quam flores esse intelligendos docet alia translatio, quae dicit: Manus illius tornatilia aurea plena tharsis: tharsis namque apud Hebraeos nomen lapidis est qui apud nos Chalcedonius vocatur. 91, 1167 B, C.

Again; Hyacinthus in Aethiopia reperitur, caeruleum colorem habens; optimus qui nec rarus est, nec densitate obtusus, sed ex utroque temperamento lucet, et purificatum suaviter florem trahit. Hic autem non rutilat aequaliter, sed cum facie coeli mutatur. Sereno enim perspicuus atque gratus est, nubilo coram oculis evanescit atque marcescit. Indicat autem animas coelesti semper intentioni deditas, atque angelicae quodammodo, quantum mortalibus fas est, conversationi propinquantes. Bede 93, 201 D Explanatio Apoc. Lib. III, c. XXI. We need not discuss the source of this passage further than by quoting from Isidore XVI 9, 3: Hyacinthus . . . . in Aethiopia invenitur, caeruleum colorem habens. Optimus qui nec rarus est, nec densitate obtusus, sed ex utroque temperamento luce purpuraque refulgens. Hic autem non rutilat aequaliter, sereno enim perspicuus est atque gratus, nubilo coram oculis evanescit atque marcescit etc.

Bede sees also in the Hyacinthus: doctorum coelestis ad alta sublevatio, et, propter infirmos, humilis ad humana descensio. 93, 202 D do.

In the Ascetica Dubia a further power is given: Hyacinthus, quem ferunt quod sentiat auras et serenitas tempestatum. 94, 551 D.

17. Jaspis.

Bede discusses the Jasper so: Jaspidum multa sunt genera. Alius enim viridis coloris, et tinctus quasi floribus apparet. Alius smaragdi habens similitudinem, sed crassi coloris, quo omnia phantasmata fugari autumant. Alius nive

et spuma marinorum fluctuum quasi misto colore obrutilans. Per jaspidem ergo fidei viror immarcescibilis indicatur, quae dominicae passionis sacramento per undam baptismatis imbuitur, atque ad omnes spiritualium gratiarum flores proficientibus meritis instruitur. 93. 197 C—D. Explanatio Apoc. Lib. III, c. XXI. The symbolism in 93, 202 C 'In jaspide ergo fidei viriditas' seems to be nearer Isidore: Jaspis de Graeco in Latinum viridis gemma interpretatur. XVI 7, 8.

In commenting on Rev. 4, 3 he says: Jaspidus color aquam ... significat. 93, 143 A.

Alcuin says in commenting on the same passage: Per jaspidem, qui ex virenti specie constat, illa paradisi virentia pascua designantur. Et quae sunt illa, nisi Christi divinitas, in qua omnia vivunt? I 1116 C.

18. Ligurius.

Mentioned among the twelve stones of the Rationale (Exod. 28, 19; 39, 12) under the name 'Tigurius'. Bede. 91, 327 B. The Hebrew has *Léshem*.

19. De Magnete Ferrifero.

Vis mihi naturae dedit, immo creator Olympi,
Id, quo cuncta carent veteris miracula mundi.
Frigida nam Chalybis suspendo metalla per auras.
Vi quadam superans sic ferrea fata revinco.
Mox adamante Cypri praesente potentia fraudor.

Aldhelm. Enig. II, 8.

20. Margarita.

The following passages in the Bible mention the pearl: Matth. 7, 6; 13, 45—6; I Tim. 2, 9; Rev. 17, 4; 21, 2. As can be imagined, our authors cite these passages, however without adding anything to them.

The metaphors are especially beautiful. Aldhelm says of his readers (De laudibus virginitatis, Conclusion. Migne 89, 161—2): Valete o Christi margaritae! Alcuin speaks of the 'pretiosa sapientiae margarita' I 517 A Præfatio Alcuini in Interr. et Respons. in Genesin (Migne 100). Bede: Margarita martyrii splendore nitescit (Ephemerides 90, 770 C).

Aelfric says in the Preface to his 'Lives of the Saints' (ed. Skeat EETS): nec tamen plura promitto me scripturum hac lingua, quia nec conuenit huic sermocinationi plura inseri; ne forte despectui habeantur margaritę Christi.

Aldhelm: lego, inquit, de terra aurum, de spina rosam, de concha margaritam. p. 8. de Laud. virginitatis 89, 109 A.

Alcuin gives as a variant to the passage Rev. 2, 17 'et dabo illi calculum candidum': Alia vero translatio pro calculo margaritum posuit. I 1106 A. Comment. in Apoc. Lib. III. Migne 100.

Bede de Orthographia says concerning the two genders of the word: Margarita, feminino genere, et Margaritum, neutro dicendum. In Proverbiis: Inaures (sic) aurea, et margaritum fulgens (90, 138 A).

21. Onyx.

Since the Onyx is in the three lists of stones in the Bible, it is of course mentioned by name by our commentators of those passages. Also Bede says of it: Onyx autem lapis est pretiosus, inde appellatus quod habet in se permistum candorem in similitudinem unguis humani. Graeci enim unguem onychem dicunt. Hanc et Arabia gignit, sed Indica igniculos habet, albis cingentibus zonis; Arabica autem nigra est cum candentibus zonis. Hexameron in Gen. 2, 12; 91, 46 B–C.

The source offers difficulties, since Bede speaks in the sentence before, of Pliny, and since part of this description of the onyx is the same as in Pliny: Sudines dicit in gemma esse *candorem unguis humani similitudine*, ... Zenothemis Indicam onychem plures habere varietates, igneam ... *cingentibus candidis venis* oculi modo ... Sotacus et Arabicam tradit onychem distare, quod *Indica igniculos habeat albis cingentibus zonis* etc. XXXVII 90. But when we examine Isidore, we see at once that Bede's source was not Pliny directly, but through the medium of Isidore: Onyx appellata, quod habet in se permistum candorem in similitudinem unguis humani. Graeci enim unguem ὄνυχα dicunt. Hanc India, vel Arabia gignit ... nam Indica igniculos habet albis cingentibus zonis; Arabica autem nigra est cum candidis zonis etc. XVI 8, 3.

The color of the onyx is a symbol: sanguinei feruntur esse coloris, addita bonis operibus martyrii merita intelligi. Bede in Exod. 91, 400 B.

Again: Quod autem onyx rubri fertur esse coloris, igniculos videlicet habens albis cingentibus zonis; quis non videat, quod vel ardorem charitatis, vel lucem designet scientiae comitante zona castitatis? 91, 472 A.

22. Prasinus.

Bede in the Hexameron says in commenting on Gen. 2, 12: Antiqua Translatio pro his (bdoellium et lapis onychinus) habet carbunculum et lapidem prasinum ... Est lapis prasinus viridantis aspectus: unde et Graece a porro, quod apud eos prason dicitur, nomen accepit. 91, 46 C.

Again, In Pentateuchum Commentarii, commenting on the same passage, he says: prassinum, vitam aeternam, quae viriditate lapidis propter vigorem vitae significatur. 91, 207 C. This is evidenthy taken from S. Augustine, as it is quoted in 93. 269. Augustinus in Hexamero, in Quaestiones super Genesim, Dubia et Spuria: et vitam aeternam, quae viriditate lapidis prasini significatur, propter virorem qui non arescit.

Aldhelm says only: Prasinus inde nitet. p. 132. Fragmentum ... de Die Judicii Migne 89, 299 C.

23. Sapphirus.

Sapphirus autem lapis, cujus coloris sit, testatur historia sacra, quae dicit: Et viderunt Deum Israel sub pedibus ejus, quasi opus lapidis sapphiri, et quasi coelum cum serenum sit (Exod. 24, 10) ... Distinctus erat sapphiris, quia inter passiones assumptae humanitatis promovebat crebra indicia perpetuae divinitatis. In Cant. Cant. 91, 1167 D; 1168 A B. Bede.

Again he quotes the same description from Exodus when commenting on Rev. 21, 19; continuing he says: Ezechiel quoque dicit quod locus in quo thronus Dei sit sapphiri habeat similitudinem; et gloria Domini in hoc colore consistat, qui portat imaginem supercoelestis ... Qui radiis percussus solis, ardentem ex se emittet fulgorem. Quia coelestibus semper intentus sanctorum animus, divini luminis quotidie

radiis innovatus, compunctior quodammodo atque ardentior aeterna perquirit, aliisque inquirenda suadet. Nam quod in mari Rubro reperiri dicitur, significat per Domini passionem et sacri baptismatis lavacrum mentes mortalium ad praesumenda coelestia sublimiter erigi. 93, 198 A. Explan. Apoc.

The Red Sea is mentioned as the native land of the sapphire in Ascetica Dubia: Sapphirus similis gemmis, sed non est sex angulus; in mari Rubro invenitur, radiis percussus solis ardentem fulgorem ex se emittit. 94. 551 D.

Finally, Bede sees in sapphiro, spei coelestis altitudo. 93, 202 C.

Alcuin says: sapphyrus (designat) sublimitatem coelestium virtutum (in Cant. Cant. I 656 C).

Bede mentions the color when speaking of 'una cappa oloserica saphirei sive azurei coloris'. 95, 314: App. Num. V § II de vestimentorum donatione.

24. Sardius.

Since the Sardius alone is not of much value, Pliny, Solinus and Isidore have very little to say about it.

Alcuin says: Per sardinum vero, qui terrae rubrae, similitudinem habet, humanitas nostri Redemptoris exprimitur quia veritas de terra orta est. I 1116 C. Comment. in Apoc. Lib. III. Migne 100.

Bede: Sardius, qui ex integro sanguinei coloris est, martyrum gloriam significat, ... merito sexto loco positus, cum Dominus noster et sexta aetate saeculi incarnatus, et sexta feria sit pro totius mundi salute crucifixus. 93, 199 D. Explanatio Apoc. Lib. III. c. XXI.

Again, Bede sees: In sardio reverendus martyrum cruor exprimitur. 93. 202 C. do.

In Rev. 4, 3 Bede says that sardis ignem significat. 93, 143. The Ascetica Dubia, as usual, gives a more extravagant interpretation: Sardius lapis purpureus colore, quem timent serpentes prae fulgore, ut ferunt. 94, 551 D.

25. Sardonix.

Bede says: Sardonyx ... ex onyche candorem, ex sardio ruborem trahens, ab utroque nomen sardonychis accepit. Sunt

autem genera ejus plurima. Alius enim terrae rubrae similitudinem tenet. Alius, quasi per humanum unguem sanguis eniteat, bicolor apparet. Alius tribus coloribus, subterius nigro, medio candido, superius minio, consistit. Cui comparantur homines, corporis passione rubicundi, spiritus puritate candidi, sed mentis sibimet humilitate despecti. 93, 199 C. D. Explan. Apoc. Lib. III. c. XXI.

This is almost literally taken from Isidore: Sardonyx . . . est enim ex onychis candore, et Sardo. Constat autem tribus coloribus, subterius nigro, medio candida (*sic*), superius mineo. XVI, 8, 4.

Bede cites Josephus as authority: inter utrumque humerum habens singulos clausos et distinctos lapides, quos Josephus sardonicos vocat, cum Hebraeo et Aquila consentiens: ut vel colorem lapidum, vel patriam demonstrarent. 91, 327 A. In Pentat. Comment. Exod. c. XXVIII—XXXI.

In Ascetica Dubia: Sardonyx, vilis lapis, nigri coloris est, aquis profundis alitur. 94. 552 A.

26. Selenites.

This 'moon-stone' is first noticed by Dioscorides, then by Galen. Bede has: Sed et lapis selenites in Perside potentiae lunaris effectum mirifice demonstrat, qui lunae continens imaginem, fulgore candido niveoque translucet, atque juxta cursum astri ipsius vel augeri diebus singulis perhibetur vel minui. Bede 90, 421 C. De Temporum Ratione.

It is said that the sources are Pliny XXXVII 10 and Dioscorides cap. 995, but if we look at Isidore XVI 10, 7 we see the immediate source: Selenites translucet candido melleoque fulgore, continens lunae imaginem, quam juxta cursum astri ipsius perhibent in dies singulos minui, atque augeri. Nascitur in Perside.

This is perhaps the same as the moonstone of India which melts in the moonlight. cf. Garbe p. 90 and note 4.

27. Smaragdus.

Again here Bede's description is taken directly from Isidore (XVI 7, 1) who says: . . . Smaragdus a nimia viri-

d[it]ate vocatur. ... Nullis enim gemmis, vel herbis major quam huic austeritas est. Nam herbas virentes frondesque exsuperat, inficiens circa se viriditate repercussum aerem ... Genera ejus duodecim, sed nobiliores Scythici ... Secundum locum tenent Bactriani ... Tertium Aegyptii habent ... Smaragdi autem mero et viridi proficiunt oleo, quamvis natura imbuantur.

Bede tells us: Smaragdus nimiae viriditatis est, adeo ut herbas virentes, frondesque et gemmas superet omnes, inficiens circa se viriditate repercussum aerem, qui merito (sic) et viridi proficit oleo, quamvis natura imbuatur. Cujus genera plurima, sed nobiliores Scythici. Secundum locum tenent Bactriani, tertium Aegyptii. Significat autem animas fide semper virentes, quae quo magis adversitate saeculi, quam frigora Scythiae designant, tentantur, eo amplius haereditatem immarcescibilem et aeternam conservatam in coelis et mente concipere sperando, et in proximos satagunt spargere praedicando. Quae etiam calice Dominicae passionis, et internae pinguedine charitatis, quae per Spiritum sanctum datur, ad contemptum mundi proficiunt. His quoque ejusdem lapidis patria tellus pulcherrima ratione congruit. Tellus locuples, sed inhabitabilis. Nam cum auro et gemmis affluat, gryphes tenent universa, alites ferocissimi, vel potius ferae volantes etc. 93, 198 D—199 A. Expl. Apoc. Lib. III, c. XXI.

The Sanskrit names for Smaragdus have a hint of this legend: '*garutmata* (dem Vogel Garutmant, Garuda gehörig), *garudodgìrna* (vom Vogel Garuda ausgespien)'. Garbe p. 76—7.

Again, in smaragdo autem ejusdem fidei fortis inter adversa confessio. 93, 202 C. do.

The color is again mentioned in connection with Rev. 4, 3; 93, 143 B.

In Ascetica Dubia we read: Smaragdus, quem colore purpureo, hyacintho similem potestate esse dicunt, et ex eo lunares motus excitari putant. 94, 552 A.

Alcuin in Comm. in Apocal.: Hic enim lapis (Smaragdina) viridissimi coloris est, qui divinitatis naturae non inconvenienter aptatur. I 1117 A.

Aldhelm: Smaragdusque lapis micantea lumina fundit. p. 132. Fragmentum . . . de Die Judicii Migne 89, 299 C.

28. Succinum.

Mentioned only in Aldhelm p. 15 succini ep. supra, p. 19, and in Bede's Eccl. Hist.: which is quoted under Gagates (p. 17). See later, p. 74.

29. Topazius.

Alcuin says: Topazius, omnium gemmarum in se continens pulchritudinem, omnium vincit honores I 613 C in Psalm CXVII; and: Topazium vero pretiosus lapis est: et quia Graeca lingua *πᾶν* 'omne' dicitur, pro eo quod omni colore resplendet topazium, quasi topandium vocatur (II 96 B; Job. 28, 19; Migne 101).

According to Bede, Topazius lapis quantum inventione rarus, tantum mercium quantitate pretiosus est. Qui duos habere fertur colores; unum auri purissimi, et alterum aetherea claritate relucentem. Pinguedo rosea, verecundaque puritas, vicinus lapidi chrysopraso magnitudine vel colore, quia maxime lampas cum solis splendore percutitur, omnium gemmarum superans pretiosissimas claritates, in aspectum suum singulariter provocans oculorum cupidissimam voluptatem. Quem si polire velis, obscuras; si naturae propriae relinquas, irradiat. Hic regibus ipsis fertur esse mirabilis, ut inter divitias suas nihil se simile possidere cognoscant. Cujus pulcherrima naturae qualitas contemplativae vitae decori dignissime comparatur. Hanc enim reges sancti, quorum cor est in manu Dei, cunctis bonorum operum divitiis, universisque virtutum gemmis, merito praeferunt, in eam maxime purae suae mentis intuitum aciemque dirigentes, tanto ardentius coelestis vitae dulcedinem animo complectentes, quanto frequentius supernae gratiae fuerint splendore repercussi. Habent ergo sancti viri aureum colorem ex internae flamma charitatis, habent et aethereum ex supernae contemplatione dulcedinis etc. 93, 200 C—D. Explan. Apoc. Lib. III, c. XXI.

Bonifacius: divinam sapientiam . . . pretiosior topazio. Epistola IV 696 B (Winfridus Nidhardo, Migne 89).

30. Unio.

Unio de concha ut ponti sordente nitescens Nascitur, et proprio matrem præcellit honore. Aldhelm de laud. Virginum 241 D (Migne 89).

31. Lapis Oculosus.

This stone is mentioned by Aldhelm in Epist. ad Acircium (p. 220): famosum inclyti lapidis spectaculum, qui septenis oculorum obtutibus mystice ornatus. This is a reminiscence of Zecharia 3, 9.

32. ——

In the Ascetica Dubia in Migne's edition of Bede. 94, 542 AB, we have a tale which seems to belong to the later period of the history of precious stones in Europe, for it has all the marks of the Arabian Nights or even more, of the Physiologus: Est avis quaedam in Indiae partibus, prope solis ortum, viginti alas habens, cujus voce audita omnes somno et sopore sopiuntur; cujus vox per mille passus auditur. hujus avis magnae vocabulum est Goballus. Est enim lapis in mari Oceano tam miri decoris, qui aliquoties apparet, aliquoties vero arenis praeoperitur. Haec autem avis, cum aviculam genuit nimis pulchram ac sonoram, videns lapidem in mari sereno die radiantem, illius desiderio rapitur, et volat ut capiat eum; quae dum adhuc alas extendit, lapis arenis tegitur. Est autem cetus in mari magnus valde, qui cum viderit Goballum ad lapidem volantem, statim occurrit ad nidum hujus, et aviculas auferens devorat: et veniens Goballus in aestu nimis recurrit ad nidum, quoddam solatium sui laboris putans reperturum: et inveniens nidum vacuum, septies clamat, ita ut non solum ingentes lachrymas fundat, sed et omnes qui eam audiunt se a lachrymis cohibere non possint. Tunc seipsum in profundum mergit, et moritur. Et tu homo Goballus habens naturam decoram nimis, quae generat sapientiam venustam. Lapis autem in mari, amor divitiarum est, quae seducit hominem; et relicta sapientia, volat ad divitias congregandas; cetus autem in mari stultitia est, qui aufert sapientiam simul cum divitiis. Stultitia nascitur, et homo perdit

sapientiam, perdit divitias, et infelici rapitur morte. Unde Gelflidius ait: Melior est sapientia auro, et consilium pretiosius argento, et praeclarius omni lapide pretioso: at disciplina praeeminentior omni vestitu gemmato. Sapientia, quae de fontis aurei liquidissima vena prorumpit, gemmis omnibus, variisque margaritarum generibus, et cunctis pretiosior invenitur gazis, quae suos sectatores ad aulam coelestis paradisi deducit. 94, 542 A, B. Ascetica Dubia. Excerptiones Patrum.

In the MS. Regius 8 G VI in the British Museum is preserved a 'Rhythmus' having as its subject the twelve precious stones in the Apocalyptic Foundation of the Heavenly Jerusalem. According to the testimony of the manuscript, this is the work of the venerable Bede. This poem is one of the medieval orphans to whom at different times different parents are ascribed, and probably always erroneously. Migne (171, 1771—2) prints this 'Prosa', or Sequence wrongly as the work of Marbodus Bishop of Rennes,[1]) and Ch. M. Engelhardt prints the same, with equal right, in his edition of the works of the abbess Herrad von Landsperg, an abbess of Hohenburg or St. Odilien in Alsace, who lived in the twelfth century. It is also printed from a Cambridge Ms. by Giles: 'Inedited Tracts etc.', Caxton Soc. Publ. Vol. 12, p. 66.

The English manuscript belongs to the XV century, and as it shows different readings from the other versions, we include it in this section, although it undoubtedly is *not* the product of the Venerable Bede.

Note. The variants marked 'M' are those in the works of 'Marbodus', those marked 'H', in Herrad von Landsperg. The Regius version is not divided visibly in strophes, but Arabic numbers in the margin mark each new stone-sort.

fol. 159 a. Col. I Ciues superne patrie:
In Jesum concinite·

1 *M. H. Cives coelestis.* 2 *M. H. Regi regum concinite.*

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[1]) *See* Gröber *in his Grundriss* Vol. II[1], p. 386: '*Gewiss schrieb er* (Marbodus) *nicht eine theologische Deutung der 12 Edelsteine der Apokalypse* (21, 19) *in 16 Str. (aabbcc 8 silb.).*'

Qui est suppremus opifex
Ciuitatis vranice·
In cuius edificio:
talis extat fundatio
1. Ω Jaspis colore viridi:
Profert virorem fidei·
Qui in perfectis hominibus:
Nunquam marcessit penitus·
Cuius forti presidio:
Resistitur diabolo·
2. Ω Saphirus habet speciem
Celestis troni similem·
Designat et simplicium:
Spem certam prestolancium·
Quorum vita ac moribus:
Delectatur altissimus·
3. Ω Calcedonius pallentem:
Ignis tenet effigiem·
Subrutilus in publico:
fulgorem dat in nubilo·
Virtutem fert fidelium:
Occulte famulancium
4. Ω Smaragdus virens nimium:
Dat lumen oleaginum·
Est fides integerrima
Ad omne bonum propera
Que nunquam scit deficere:
A pietatis opere·
5. Ω Sardonix constans tricolor·
Homo fertur interior·

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3 *H. supernus.* 6 *M. Consistit haec; H. Talis constat.* 8 *M. Præfert; H. Virorem praefert.* 9 *M. H. Quae in perfectis omnibus.* 10 *H. Numquam marescit.* 14 *coelesti throno M.* 15 *M. H. designat cor.* 16 *M. spe certa praestolantium; H. spe cuncta.* 18 *M. omitted.* 19 *M. Pallensque Chalcedonius.* 20 *M. H. ignis habet.* 21 *Ms. H. subrutilat in nubilo Ms. subrutulus.* 22 *H. Fulgorem dat in publico.* 26 *H. Lumen dat.* 27 *H. Fides est.* 28 *M. H. Ad omne bonum patula. Ms. pacem.* 31 *M. Sardonyx constat; H. Sardonyx extat.*

Quem denigrat humilitas:
In quem albescit castitas·
Ad honestatis vinculum:
Rubet quoque martirium
6. Ⅽ Sardius est puniceus·
Cuius color sanguineus:
Decus ostendit martirum
Rite agonizantium·
Sextus est in cathalogo
Crucis gaudens martirio
7. Ⅽ Auricolor Crisolitus:
Sintillat velut clibanus·
Pretendit mores hominum:
Perfecte sapientium·
Qui septiformis (Col. II) gracie:
Sacro splendescunt iubare·
8. Berillus est limphaticus
Vt sol in aqua limpidus·
Figurat vota mencium:
Ingenio sagacium
Quos magis libet misticum
Summe quietis otium
9. Pthopacius quo rarior·
Eo est preciosior·
Rubore nitet criseo
Et aspectu ethereo·
Contemplatiue solidum
Vite monstrat officium·
10. Crisopassus purpureum
Imitatur conchilium·

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34 *H. In quo; M. Per quem.* 35 *M. H. Ad honestatis cumulum.* 36 *M. martyrum.* 37 *Ms. Sardonius.* 39 *M. H. ostendat.* 42 *M. H. Crucis haeret mysterio.* 44 *M. H. Scintillat.* 46 *M. Perfectae sapientiae.* 48 *M. splendescit; H. resplendent.* 53 *H. Quae magis; M. mysticum.* 54 *Ms. quietus; M. ostium [f. otium?].* 55 *M. H. Topazius; M. quo carior [f. rarior].* 57 *M. Exstat nitore griseo; H. Nitore rubet chryseo.* 58 *M. Aspectu et.* 60 *M. Vitae praestat.* 61 *M. H. Chrysoprasus.* 62 *M. concilium.*

Est intertinctus crureis (*sic*).
Quodam miscello guttulis·
Hec est p*er*fecta caritas
Quam nu*n*qua*m* sternit feritas·
11. Iacinctus e*st* ceruleus:
Virore medioximus·
Cui*us* decora facies:
Mutatur ut temp*er*ies·
Vitam signat angelica*m*
Discrecione preditam·
12. Ametistus purpureus:
Decore violaticus·
Flammas emittit aureas.
Nitellasq*ue* purpureas·
Pretendit cor humiliu*m*
Chr*i*sto commoriencium·
℣ Hii preciosi lapides:
Carnales signa*n*t ho*min*es·
Colorum est varietas·
Virtutum multiplicitas·
Quicu*m*q*ue* his floruerit:
Conciuis e*s*se poterit·
℣ Ierusalem pacifera:
Hec tibi su*n*t fundamina·
Felix deo et p*r*oxima
Que te meretur anima·
Custos tuaru*m* turrium:
No*n* dormit imperpetuu*m*:
Concede nobis Agie
Rex ciuitatis celice:

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63 *M. aureis; H. Est intercinctur aureis.* 64 *Ms. Muscilo gutturis; H. Per totum corpus guttulis.* 65 *M. charitas.* 66 *M. H. Quam nulla.* 67 *M. Jacinthus; H. Hyacynthus.* 68 *M. Nitore.* 73 *M. H. Amethystus praecipuus.* 74 *M. H. violaceus.* 76 *M. Notulasque; H. Scintillasque.* 79 *H. Hi.* 81 *M. et.* 83 *M. His quicunque.* 85 *H. Hierusalem.* 86 *H. Fundamenta.* 87 *H. Felix et deo.* 88 *M. Qua te daretur.* 90 *M. H. in perpetuum.* 91 *H. Hagiae.* 92 *H. coelicae.*

Post cursu*m* vite labilis:
Consortiu*m* in superis·
Inter sanctoru*m* agmina
Cantemus tibi cantica. Amen.

Explicit rithmus vene*r*abilis Bede
Presbiteri de lapidibus preciosis
qui numerantur i*n* fine Apocalipsis·

96 *H. Amen omitted.*

The Old English Lapidary in Ms. Cott. Tib. A. III.

My attention was first called to the fact of the existence of a lapidary in the English language, by a passage in Pannier's '*Les Lapidaires français*'. It reads: '*Un auteur du XIV*e *siècle, qui a mis en italien beaucoup de traités de médecine latins, a aussi traduit le livre de Marbode. Un manuscrit de son travail se trouve dans la bibliothèque Laurentienne, à Florence. Il y en a eu aussi* vers le même temps, des traductions en anglais, *en irlandais, en danois*'. [Note. 'voy. un ms. du British Museum, Cott. Tib. A. 3. (cf. D. Pitra, Spicileg. Solesmense III, p. LXXI Note)'.] This citation from Pitra is: 'Tum ab eodem recto tramite venit vetustissima versio quadruplex in praecipuis altae antiquitatis idiomatibus vernaculis, gallice scilicet, *saxonice*, danice, et italice scripta, neque id modicam dignitatem Marbodiano libello confert'.

But that this view can have absolutely no foundation in fact is easily seen from the following: Marbodus, Bishop of Rennes, died about 1123, and the manuscript containing the English lapidary belongs to the period before the Norman Conquest; consequently it is impossible to show the least connection between the two. Also a glance at the contents would make such a mistake impossible. Marbodus' lapidary is written in verse and treats of sixty-one stones. This Old English Lapidary dates from the first half of the eleventh century, and the French translation of Marbodus, which was written at almost the same time as its Latin original, is

practically a century later than our work. So we may truthfully say that we have in this Old English treatise the first lapidary written in a modern language.

This work is in the manuscript Cott. Tib. A. III in the British Museum. It is written very legibly and is on folio 101 b (old numbering 98 b) and 102 a (99 a) between 'Monasteriales Indicia' (*sic*) and 'Præcepta quædam ex libro proverbiorum Salomonis', without a break, and is without any doubt by the same scribe. Between the ninth stone (Crisoprasus) and the eleventh (Topazius) is a little space marked by a brown cross. We shall refer to this again. Wanley says of the manuscript: 'Codex antiquus et optimae notae, per diversorum manus conscriptus ante Conquisitionem Angliae, in quo Icones S. Benedicti, Eadgari Regis, et S. Scholasticae. sequitur —

(p. 198) LII. fol. 98. b. Her onginð embe twelf derwyrðan stanas ⁊ gimmas ðe we leornudan in Pocalipsis ðære Bec.

Incip. Ðæt æreste gim cynn is þ blac and grene ⁊ þa hiw syndon buto to gædere gemencgede ⁊ sindon on naman Geaspis haten.

Expl. Twelfte is Carbunculus haten se is byrnende glede gelic.

LIII. Ibid. De Adamante, Magnete, lapide Asbesto, Selenite Alexandrio, Stircite, Catholico, Mocrito, etc. Init. Sum stan is ðe Adamans hatte. nele hine isern ne style ne awiht heardes gretan.

Expl. se mæg wið æghwylcum attre and duste'. v. Fleischhacker was the first to print this work entire. It appeared in the ZfdA. 34. 229 ff. However, much earlier, we find that Sharon Turner knew of its existence. In his 'History of the Anglo-Saxons' Vol. III p. 32 he says: 'The Anglo-Saxons seem to tave been acquainted with the precious stones. In the MSS. Tib. A 3, twelve sorts of them are thus described: "The first gem kind is black [1]) and green, which are both mingled together; and this is called giaspis. The

[1]) The OE. blac would seem to demand the meaning 'pale', however, the Latin original has 'nigrum' (p. 47). We should expect the OE. form 'blæc'.

other is saphyrus; this is like the sun, and in it appear like golden stars. The third is calcedonius; this is like a burning candle. Smaragdus is very green. Sardonix is likest blood. Onichinus is brown and yellow. Sardius is like clear blood. Berillus is like water. Crisoprassus is like a green leek, and green stars seem to shine from it. Topazius is like gold; and Carbunculus is like burning fire".'

If Sharon Turner had counted his 'twelve sorts' he would have found only eleven. Also he says nothing at all of the ten sorts immediately following.

The lapidary consists of two very clearly divided parts, the first part containing eleven sorts, the second part containing ten. The first part, as it expressly says, intends to describe the twelve stones of the Apocalypse — 'Her onginð embe twelf derwyrðan stanas 7 ȝimmas þe we leornudan in pocalipsis þære bec', yet the list varies from its model in many points, as well in order as in content.

Now there are three places in the Bible, as we have already shown, in which lists of precious stones are given, which lists are largely the same; i. e. the stones in the High Priest's Rationale or breast-plate in Exod. 28, 17. 20; the ornaments of the King of Tyre in Ezek. 28, 13, and the foundations of the Heavenly City in Rev. 21, 19. The relationship of these three lists to each other and to the Old English lapidary can be seen more clearly by means of a table:

Bible (Apoc.)	Cottonianus	Exodus	Ezekiel
1. Jaspis	ȝeaspis	Sardius	Sardius
2. Sapphirus	saphyrus	Topazius	Topazius
3. Chalcedonius	calcedonius	Smaragdus	Jaspis
4. Smaragdus	smaraȝdus	Carbunculus	Chrysolithus
5. Sardonyx	sardonyx	Sapphirus	Onyx
6. Sardius	onichinus	Jaspis	Beryllus
7. Chrysolithus	Sardius	Ligurius	Sapphirus
8. Beryllus	berillus	Achates	Carbunculus
9. Topazius	crisoprassus	Amethystus	Smaragdus
10. Chrysoprasus		Chrysolithus	
11. Hyacinthus	topazius	Onychinus	
12. Amethystus	Carbunculus	Beryllus	

It is worthy of notice that as far as no. 5 the order of the Cottonianus is exactly that of the Apoc., then Onichinus is inserted, then, alternately, the three following, Cott. 7, 8, 9 are taken from Apoc. 6, 8. 10. As eleventh Topazius is named out of its position, and a sort foreign to the list in the Apoc. is substituted as no. 12. So we see that Chrysolithus, Hyacinthus and Amethystus are omitted from the list as given in the Apoc. and Onichinus and Carbunculus, which occur in both the other lists are adopted. The explanation seems to be so: since the pieces already mentioned, in the MS. Cott. Tib. A III follow each other without a break, in the same hand, although of such varying contents, the manuscript cannot be an original. The prototype of our lapidary may have existed only in the memory of the copyist, or it may have been a compilation from a work of a more miscellaneous character, or it may have existed in a somewhat fragmentary form. As far as the first five sorts were concerned all went well, but for the sixth, through a fault of memory, or more probably, of his source, an entirely foreign sort was substituted. Then slowly and painfully came the three following, out of their proper order. But at the tenth variety the copyist was in sore straits. He could not decide what no. 10 really was, so he put a cross instead, and left a very small blank space. Yet undismayed he continued and succeeded in remembering two varieties more, one not in the list at all, the other a sort which he had overlooked before, which should have been no. 9 instead of no. 11 (or as it is in reality no. 10). So instead of being, as promised, a list of the stones in the Apocalypse, it is a sort of compromise from at least two of the three lists in the Bible, which of the remaining two, however, it is impossible to say.

The second part is a sort of miscellany in which no alphabetical order is observed. Nevertheless the arrangement magneten—abestus—piriten—Seleten is remarkable. In Isidore's Etym. XVI 4 is this order: Magnes Gagates Asbestos Pyrites Selenites, so we may, I think, look to this passage in Isidore as being the ultimate source of this part of the

lapidary. In the notes the similarities between the two will be more clearly shown.

As regards the source, in the notes it is shown that there exists a very close relationship between the first half of our lapidary and the precious stones in the glosses, so close indeed, that for the most part the definitions are identical. So at least for the first part we may safely say that its source is the same as that of the four great Glossaries, the Leyden, Epinal, Erfurt and Corpus. As for the second part, a direct source is not at hand, yet the manner of treatment is exactly the same.

There is very little to notice with regard to the language of the treatise. It is written in late West Saxon, although the forms 'embe' and 'oþær' are Kentish (Sievers Gr. § 154; § 89 a. 5). Prof. Förster (Archiv CXXI s. 38) gives as its home the southeast of England, as also Kluge, in Techmers Zeitschrift II 130.

The Text of the Lapidary.

Her onginð embe twelf derwyrðan stanas ⁊ gim || mas þe we leornudan in pocalipsis þære bec: || Dæt æreste [1]) gim cynn is þ is blac ⁊ grene ⁊ þa hiw syndon || buto to gædere gemencgede ⁊ sindon on naman geaspis [2]) || haten· O þær is saphyrus· se is sunnan gelic ⁊ on || him stadað (sic) swilce gildene steorran· Dridde is || calcedonius haten se ys byrnendum blacerne gelic· || Feorþa smaragdus se ys swiðe grene· Fyfta sardonix || is haten se is blode licost Syxta onichinus is || haten se is ge brun ⁊ hæwen· Seofoða sardius haten || se is lut tran blode gelic· Ehtoþa [3]) is berillus haten· || se is luttran wætere gelic· Nigoþa [4]) is criso || prassus haten se is grenum lece gelic ⁊ swilce him || grene steorran of scinan· (Brown cross ✝, then:) Ændlyfta is topazius· || haten se is golde gelic·

[1]) *v. Fleischhacker: ærest.*
[2]) *Wanley capitalizes all the proper names. Here: Geaspis.*
[3]) *v. Fl.: Ehtoða.*
[4]) *v. Fl.: Nigoða.*

welfta [1]) (sic) is carbunculus || haten se is byrnende glede gelic· ||

Sum stan is þe adamans hatte nele hine [2]) isern ne || style ne awiht heardes gretan ac ælc bið þe for || cuðra þe hine greteð· [3]) Sum stan hatte maz || neten gif þ isern bið bufan þæm stane hit || wyle feallan on þane stan gyf se stan bið bufan || hit wile spirngan [4]) up ongean þæne stan· || Abestus hatte sum stan cynn on claudea rice gif (fol. 102 a) he wyrð on byrned ne mæg him wæter ne wind adwæscan· || Sum [5]) stan is on persa rice gif þu hine mid handa ahri || nest· he birneð sona· Se stan is haten piríten || Seleten hatte sum stan þæs gecyndu sind þ he mid || wexsendan monan wexseð· ⁊ mid waniendan wanað || se stan bið gement [6]) on persa rice· Sum stan· || htte (sic) alexandrius· se bið hwit ⁊ cristallum gelic· || Sum stan is þe [7]) stircites hatte in lucania man findeð· | se is in sealfe se betsta· Sum stan is cathotices || haten þone man findeð on Korsía [8]) lande· se wile || cleofian on wihta [9]) ge wilcere þe hin hrineð· Sum || stan is þe mocritum hatte ne bið næfre niht to þæs || þystre· þ twezen heras ne mazon gefeohtan heom || betwinan· ⁊ he ys eac wið dricræftum gôd· An || stan is in sicilia haten se wæs on pires· hyrnesse persea || cyninges þæs ansine [10]) is swilce an man pîpize mid || nizon pipan· ⁊ an man hearpize· Se mæg wið æg || hwylcum attre ⁊ duste.

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[1]) *v. Fl. prints Twelfta. The capital was overlooked by the rubricator.*
[2]) *v. Fl.: him.*
[3]) *v. Fl.: gretaƀ.*
[4]) *v. Fl. reads 'spiringan', but prints 'springan' in the text.*
[5]) *Ms. um. Another case of oversight on the part of the rubricator.*
[6]) *Read* gemet.
[7]) *v. Fl.: se.*
[8]) *v. Fl.: forsía* (!).
[9]) *v. Fl.: wihte.*
[10]) *v. Fl. ansyne.*

Notes.

4. Geaspis. Leidn. Gl. 57, 4 (He². XLI 7); Epin. 365, 21: Iaspis nigrum et uiridem colorem habet (p. 43, 87). Erf. the same except with uiridum.

5. Saphyrus. Leidn. Gl. 57, 5 (He². XLI 8): Saphirus mari similem et quasi aureas stellas habens (p. 44, 126).

6. Calcedonius. Leidn. Gl. 57, 6 (He². XLI 9): Calcidon ut ignis lucens. For Ep. and Erf. see p. 41, 16.

7. Smaragdus. Erf. 392, 9; He¹. 109, 378, uiridem habet colorem (p. 45, 137); cf. Leidn. Gl. 57, 7 (He². XLI 10) uiridem colorem habet hoc est prasinum (p. 45, 136).

8. Sardonix. He¹. 105, 82; Erf. 302, 10, habet colorem sanguinis (p. 44, 130); Leidn. Gl. 57, 8 (He². XLI 11): habet colorem sanguinis qui est onichinus (p. 44, 129).

9. Onichinus. Instead of 'brun', Leidn. Gl. 16, 5 (He². VII 4) has 'dunnae' and Bernens. 258. duynae (p. 44, 113—4). This is one of the interpolated stones, which may account for the variant (see p. 34).

10. Sardius. Leidn. Gl. 57, 10 (He². XLI 12); He. 105, 83; Epin. 392, 4; colorem purum sanguinis (p. 44, 127). Erf. has 'spardius' (p. 44, 128).

11. Berillus. He. 24, 97; Erf. 347, 5; Leidn. Gl. 57, 13 (He². XLI 14): . . . ut aqua splendet (p. 40, 10. 11. 12).

12. Crisoprassus. Leidn. Gl. 57, 15 (He². XLI 16): uiridem habet colorem ut est porrus et stellas aureas habet (p. 41, 39); He¹., Ep., Erf. are mutilations of this (p. 41, 37—8. 40).

14. Topazius. Leidn. Gl. 57, 14 (He². XLI 15); ut aurum micat (p. 45, 148). He., Erf., Ep. have a different definition (p. 45, 149).

15. Carbunculus. This is not in any of the four glossaries, yet the mode of treatment is the same. This is the second interpolation in the list of the stones in the Apocalypse (see p. 34). For the Carbunculus in the works of Bede, Boniface and Alcuin, see p. 11—12.

So far I have not quoted the notes of von Fleischhacker, because they give no inkling as to the immediate source of the lapidary, but rather deal with the remote sources. But since the direct source of the second part of this little lapidary is not contained in any of the accessible glossaries, I shall cite the Notes of von Fleischhacker for the most part.

17. Adamans. He. A. 245, Adamans genus lapidis ferro durior (p. 40, 1); v. Fl. quotes Pliny XXXVII 15: incudibus hi deprehenduntur, ita respuentes ictum, ut ferrum utrimque dissultet, incudesque etiam ipsae dissiliant; and says: 'weder Solin cap. 53 noch Priscian, Perieg. v. 1063 noch Isidor XVI 13, 2 erwähnen das zerstören der werkzeuge'.

19. Magneten. Erf. 371, 45; He. M. 96; Magnetis lapis qui ferrum rupit (p. 43, 97). v. Fl.: 'Plin. XX 1 atque ut a sublimioribus recedamus, ferrum ad se trahente magnete lapide, et alio rursus abigente a sese. die stelle bezieht sich auf XXXVI 25, 4, wo vom lapis theamedes die rede ist, der eisen abstößt. als autorität wird Sotacus angegeben. dieser Sotacus erscheint außer mehrmals bei Plinius auch noch bei Apollon., Hist. mir. — Sotacus hat teils, wie Plinius sagt, aus autopsie,

teils *e vetustissimis auctoribus* geschöpft, und war, wenn ihn anders Plinius direct benutzte, ein großer fabulator. es ist möglich, daß diese stelle von zwei verschiedenen steinen mit entgegengesetzter würkung auf das eisen auf einen misverstandenen passus eines älteren autors zurückgeht und sich auf die beiden pole des magnets bezieht. daß die kenntnis der anziehenden und abstoßenden würkung des magnets eine sehr alte ist, widerholt auftauchte und in vergessenheit geriet, hat V Rose Zs. 18 gezeigt. die im englischen texte vorliegende beschreibung konnte ich mit keiner bei den alten autoren begegnenden stelle in näheren zusammenhang bringen.'

Small wonder, for the Old English text seems to have been a 'mißverstandener passus'. The scribe wishes to say something very simple and he says it simply. The magnet has power to attract iron to itself. When iron is held above a magnet, it falls on the magnet. When, however, the magnet is held above the iron, its power is so great that the iron springs up to the magnet. I think it is unnecessary to search the ancients for the source of this passage, as it seems to be a description of the writer's own observations. If it were necessary to cite a precedent for this strange independence, it may be found in S. Augustine's De Civit. Dei lib. XXI cap. IV 4.

22. Abestus. see p. 10.

26. Piriten. v. Fl.: 'Plin. XXXVII 73, 1 pyritis nigra quidem, sed attritu digitos adurit. Solinus cap. 38 gibt den pyrit aus Persien an, ebenso Priscian, Perieg. v. 983, Augustin de Civit. Dei. XXI c. 5 und Isidor XVI 4, 5.' This latter seems to have been more really the source of the passage: Pyrites Persicus lapis, fulvus, aeris simulans qualitatem . . . hic tenentis manum, si vehementius prematur, adurit.

26. Seleten. Cf. Bede (p. 23). v. Fl.: 'Plinius führt ihn aus Arabien an, alle übrigen aus Persien. s. Schade. alle genannten autoren sagen. daß der glanz des steines mit dem monde ab- und zunimmt. die übertragung auf den stein selbst geschieht erst hier. ebenso später Marbod 26'. But perhaps the scribe meant only to express the waxing and waning *light* of the moon resp. stone, and not the size, by 'mid wexsendan monan wexseð ⁊ mid waniendan wanað'. This is a common confusion nowadays. Also Isidore may be looked upon here as a nearer source: Selenites Latine lunaris interpretatur, eo quod interiorem eius candorem cum luna crescere, atque deficere aiunt. Gignitur in Perside. Etym. XVI 4, 6.

29. Alexandrius. v. Fl.: 'der name alexandrius ist mir aus keinem steinbuche bekannt. im Parzival 773, 23 wird neben Eraclius und Pictagoras auch der Krieche Alexander als wolerfaren in edlen steinen genannt. von griechischen schriftstellern, nach denen ein stein genannt worden sein könnte, käme in betracht Stephan von Alexandria *περὶ χρυσοποιίας* aus dem 7 jh. wahrscheinlich ist es, daß der name im engl. texte und im Parzival sich auf Alexander den gr. bezieht, über dessen wunderbare steine viel gefabelt wurde.'

In connection with this passage the following from 'Alexandri Magni Iter ad Paradisum', p. 22, is of interest: Quo dicto clausit fenestram, et post duas ferme horas denuo patefaciens se operientium aspectibus reddidit; proferensque gemmam miri fulgoris rarique coloris, quę quantitate et forma humani oculi speciem imitabatur, exactoribus obtulit, eisque dixit: 'Mandant hujus loci incolę, reddi — quocumque modo, sive dono, sive tributario debito decreveris — prodigii commonitorium. in hoc suscipe, quem tibi karitatis intuitu mittimus, lapidem, qui terminum tuis cupiditatibus poterit imponere. nam cum naturam et virtutem ejus didiceris, ab omni ambitione ultra cessabis. Noveris etiam, tibi tuisque non expedire hic ulterius inmorari; quoniam, si fluvius hic vel modico spiritu procellę afflatur, procul dubio naufragium incurretis cum detrimento vitę vestrę. Quapropter te sociis restitue, et deo deorum pro tibi collatis beneficiis ne ingratus esse videaris.' His dictis conticuit, obseratoque aditu recessit. At illi festinato navim repetentes Alexandro gemmam cum mandatu detulere.

See also the note to Parzival 773, 23 (ed. Martin): 'die Unterweisung, welche Alexander von seinem Lehrer Aristoteles auch über die Steine erhalten haben soll: ZfdA. 18, 364. 369 Et discipulus meus Alexander qui fuit in oriente . . . probavit eorum virtutes (373 f. 376 ff. 379. 390. 396).'

30. Stircites. v. Fl.: 'Plin. XXXVII 67. Syrtides in littore Syrtium, jam quidem *et in Lucania* inveniuntur e melleo colore croco refulgentes: intus autem stellas continent languidas, s. Solin cap. II, Isidor, Or. XVI cap. 14, 10.'

Here we have an example of the medicinal lapidary which is very rare in Old English.

31. Cathotices. v. Fl.: has rightly solved the problem involved in this word by means of the following passage from Pliny XXXVII 56: Catochitis Corsicae lapis est, caeteris major: mirabilis si vera traduntur, impositam manum veluti gummi retinens. He adds: 'nahezu wörtlich danach Solinus cap. III und Priscian, Perieg. v. 470—474, nicht bei Augustin und Isidor'.

33. þe mocritum. v. Fl.: 'der name Democritus für einen stein kommt sonst nirgends vor. es liegt hier ein misverständnis einer stelle des Solin vor: Solin sagt l. c. nach der beschreibung des catochites: accipimus Democritum Abderiten ostentatione scrupuli hujus frequenter usum, ad probandam occultam naturae potentiam in certaminibus, quae contra magos habuit. Demokrit wird von Plinius mehrmals als autorität citiert. Er hat ein buch *περὶ τοῦ λίθου* geschrieben: s. Diogenes Laert. lib. IX segm. 47.'

36. v. Fl. has explained this passage rightly, so: 'es ist dies der stein achates, von dem Plin. XXXVII 3, 1 spricht: post hunc anulum (dem ring des Polykrates) regia fama est Pyrrhi illius, qui adversus Romanos bellum gessit. namque habuisse traditur achaten, in qua *novem Musae et Apollo citharam tenens* spectarentur, non arte, sed sponte

naturae ita discurrentibus maculis, ut Musis quoque singulis redderentur insignia. l. c. 54, 1 gibt Plinius als fundort Sicilien an. danach teilweise wörtlich Solinus cap. V. s. später Marbod § 2 de achate.'

Prof. Napier has accepted this explanation in his 'Contributions to Old English Lexicography'. See under *pīpian, 'to blow the pipe'. An stan is in Sicilia haten (so MS., we must supply achates before haten), se wæs on Pires hyrnesse ..... ZfdA. XXXIV 234. cf. von Fleischhacker's note, where he quotes from Pliny, XXXVII 3'.

Precious Stones in the Glosses

(including other varieties not strictly precious).

A. Glosses.

Adamans[1]), genus lapidis ferro durior. He[1]. A. 245.

Alabastrum, propium nomen lapidis et uas sic nominatur de illo lapide factum. Leidn. Gl. 31, 8. (He[2]. XXIV 13).

—, uas de gemma. propri nomen. lapidis et uas nominat. de illo lapide factum. He[1]. A. 442.

—, uas de gemma. Ep. 2 C 27. Erf. 340, 53.

—, stænne fæt. Rushw. 2. Mk. 14, 3; stænen elefæt. WW 122, 34.

Antrax, uel clauus, uel strophium, angseta, uel gyrdel, uel agimmed gerdel. WW 152, 33.

Argentum uiuum, cwicseolfor. WW 353, 15.

Berulus, geminae. (sic) genus. He[1]. B. 82.

—, genus gemmę. Erf. 348, 41; Epin. 'gemmae'. 5 C 30.

Birillus, tantum ut aqua splendet. Erf. 347, 5; Ep. 5 E 32.

—, ut aqua splendet. He[1]. B. 97.

Byrillus tamen ut aqua resplendit. Leidn. Gl. 57, 13. (He[2]. XLI 14).

Bulla, gemma, uel sigl. WW 195, 36.

Bullifer, æstæned. WW 488, 18.

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[1]) *The rare words Adamans, valde amans Erf. 343, 57, He[1]. A. 244 and diamant, pearle lufiad, Zupitza 3, 71 are at first sight confusing, but, of course, have no place here.*

Bullifer, (gl. gemmifer) marg. gimbære [vgl. bulberende, bullifer gl. Hannov.] Bouterw. 417, 76.

Calcidon, ut ignis lucens. Leidn. Gl. 57, 6 (He². XLI 9). Calcido utignis lucet, Erf. 352, 21. and adds 'hoc est prasinum' Ep. 8 C 11; haec est prasinum. He¹. C. 77.

Calcisuia, gebærdstan. WW 148, 4.

Carbasini color gemme idest uiridis. Leidn. Gl. 29, 25 (He². XXII 7).

Christallus, genus saxi candidi. He¹. C. 376.

Creta, uel cimola, hwit heard stan. WW 146, 22.

Creta argentea, spærstan. WW 146, 23.

Crisolitus, auri colorem et stellas luculentas habet. Leidn. Gl. 57, 11 (He². XLI, 13.)

—, auricolorem et stellas habet. He¹. C. 886.

Crisoletus, auricolor, goldbleoh. WW 140, 24.

Cristallum, gicelstan. Reg. Ps. 147, 17.

—, cristallan. A. Holder in Germ. 23, 389. Hym. Mat. 71.

—, cristallum. Thorpe Ps. 147, 6; Vesp. 147, 17.

—, cristalla. Eadw. Cant. Ps. 147, 17.

Crustula, similis, haalstaan. WW 16, 10.

—, helsta, uel rinde. WW 216, 5.

Crustule, healstanes. WW 495, 28.

Crustulis, halstanum. WW 505, 9.

— healstanum. WW 372, 17.

Crysolitus, colorem aureum habet et stellas. Erf. 352, 22.

—, auri colorem et stellas habet. Ep. 8 C 12.

Cyanea lapis, hæwenstan. WW 217, 12.

Cyprassus, uiridem habet colorem hoc est est (sic) stl̃. Erfurt. 352, 23.

—, uiridem habet colorem [aureum hoc est et stellas]. Ep. 8 C 13.

Cypressus, uiridem habet colorem ut est porrus et stellas aureas habet. Leidn. Gl. 57, 15 (He². XLI 16).

Cyprassus, uiridem. habet colorem. aureum hoc est et stellas. He¹. C. 977.

Diadema, bend agimmed and gesmiðed. WW 152, 25.

Draconitas, gemma. ex cerebro. serpentes. He¹. D. 365.

Dracontia, gimroder. Bout. 431, 71.
—, gimroder. Nap. 1. 1, 1075.
—, gimrodur. Loge. 30, 60.
—, gimrodur. Nap. 1. 7, 73.
—, gimro. dicitur. He[1]. D. 364.
—, gimrodor. WW 385, 40; 491, 16.
—, grimrodr. Erf. 356, 55.
Ebenum, arbor. quod decrescit. cesa in lapidem. He[1]. E. 8; Erf. 359, 30.
Electri, eolcsandes. Nap. 1. 1, 1071.
—, eolcsanges [l. eolhsandes]. Bout. 431, 67.
—, mæstlinges. Nap. 1. 2, 27.
—, eolhsandes. WW 395, 2; 491, 13.
Electrum, de auro· et argento et æræ. Leidn. Gl. 24, 32. (ęrę He[2]. XV 37).
—, aurum et argentum mixtum. He[1]. E. 118; Erf. 359, 9.
—, smylting, uel glær. WW 141, 33.
—, .i. sucus arboris, cwicseolfer, uel mæstling. WW 227, 9.
—, smyltinc. WW 334, 16.
Enula, pærl. WW 314, 13.
Flestria, gim þe bið on coches micga. WW 148, 9.
Gagates, gagatstan. WW 148, 5.
gemma, gim. Zupitza 2, 597.
—, gimstan. WW 334, 25.
—, gim. WW 72, 7.
—, ælces cynnes gymstan. Zupitza 1. 14, 16.
—, (gemǽnelíce), gimstán, synderlice, cristallum, topazius, berillus. Zupitza 1. 14, 6.
—, gimstán, Zupitza 1. 257, 6.
gemmare vites, wíntréowa gimmjað. Zupitza 1. 295, 10.
gemmarum, gymstana. Nap. 1. 1, 1073.
—, gemstana. Bout. 431, 64.
gemmatis (gl. pictis) geglencdum. Bout. 409, 23; Nap. 1. 5, 128.
gemmatus, gegymmod. Zupitza 1. 257, 6.
gemmas (pretiosas) et aurum, deorwyrþe gymmas and gold. WW 96, 18.

gemmiferis, ȝimbærum. Nap. 1. 1, 1191; Bout. 517, 30; Nap. 1. 1, 4827.
gemmis, of ȝimstanum. Nap. 1. 1, 3194; Bout. 481, 39.
Gipsum, spærstan. WW 334, 24.
Gipsus, spaeren. He¹. G. 92. (WW 413, 8).
—, (gypsum) sparaen. Epin. 10 C 19.
—. sparen. Erf. 362, 52.
Heuotropeum, nomen. gemmae. He. H. 78.
Hiameo, margareta. praetiosa. He. H. 98.
Hiamio, margarita pretiosa. Ep. 11 C 17.
Iacyntini, syitor heuuin. Leidn. Gl. 29, 25 (He². XXII 6); Carolsruh. Aug. CXXXV in Kluge's Ags. Lesebuch.
—, sictor heuum. Bernens. 258. Kluge's Ags. Lb.
—, suidur haye. S. Gall. 299. Kluge's Ags. Lb.
Iaspis, nigrum et uiridem colorem habet. Leidn. Gl. 574 (He². XLI 7.) Epin. 11 E 9.
—, nigrum et uiridum colorem habet. Erf. 365, 21.
—, nomen gemmae. He¹. I. 3; Erf. 367, 52; Ep. 12 E 35.
lapide pretioso (coronam de), beg of stane deorwyrðum. Vesp. Ps. 20, 4.
—, hroðȝirelan of stane deorwyrðum. Reg. Ps. 20, 4.
—, helm ł coruna of þæm diorwerþestan stænum. Eadw. Cant. Ps. 20, 4.
lapide preciosa, diorweorðum stane. Zupitza 2, 250.
lapidem praetiosum (aurum et), gold ⁊ stan deorwyrðne. Vesp. Ps. 18, 11; Reg. Ps. 18, 11.
—, gold oðe deorwurðe gimmas. Thorpe Ps. 18, 9.
—, gold ⁊ swiðe diorwiorðne stæn. Eadw. Cant. Ps. 18, 11.
Magnetis, lapis. qui ferrum. rupit. Erf. 371, 45; He¹. M. 96; Ep. 14 E 27.
Margaritas (bonas) godo meregroto. Lindisf. Matth. 13, 45.
—, gode meregrot. Corpus, Hatton, Matth. 13, 45.
—, gode ercnan. stanas. Rushw. Matth. 13, 45.
Margarita (pretiosa), ł wyrðe ł diorwyrðe meregreota. Lindisf. Matth. 13, 46.
—, ænne ercna-stan diorwyrðe. Rushw. Matth. 13, 46.

Margarita (pretiosa), de(o)rwyrče meregrot. Corpus, Hatton, Matth. 13, 46 (also meregrot instead of Lat. eam).
margaritas, meregrotta. Lindisf. Matth. 7, 6.
—, meregrotu. Corpus, Matth. 7, 6.
—, mere-groten. Hatton, Matth. 7, 6.
—, ercnan-stanas. Rushw. Matth. 7, 6.
—, þa meregrotta. Lindisf. Matth. 7, 6 (margin).
margaritae, meregrotta. Lindisf. Matth. Intro. 19, 12.
margarita, meregrota. WW 334, 26.
marmor, marmstan. WW 334, 21.
monile, sweorgemme. Cott. 170 (Bosw.-Toller).
onichinos (Lapides), dunnae. Leidn. Gl. 16, 5 (He². dunne, VII 4).
—, duynae. Berners. 258. Ahd. Gl. I. 460. Kluge's Ags. Lb.
Onix, gemma. He¹. O. 171.
—, genus marmoris. Erf. 376, 26. Ep. 17 A 25.
Ontax, genus marmoris. He¹. O. 173. Ep. 17 C 20. Erf. 377, 3.
Parius, genus lapis. marmor. He¹. P. 17.
Pirites, uel focaris lapis, fyrstan. WW 148, 6.
Praxinus, uiridis color. Erf. 380, 36. Ep. 19 A 25.
—, uiridus. color. uel aesc. He¹. P. 666.
—, esc. Erf. 380, 52.
—, aesc. Ep. 19 C 2.
Pumex, pumicstan. WW 148, 3.
Saga, nomen gemmae. He¹. S. 94; Erf. 394, 27. Ep. 25 E 37.
Saphirus, mari similem et quasi aureas stellas habens. Leidn. Gl. 57, 5 (He². XLI 8).
Sardius, colorem purum sanguinis. He¹. S. 83; Ep. 24 E 25. Leidn. Gl. 57, 10 (He². XLI 12).
Spardius, idem. Erf. 392, 43.
Sardonix, habet colorem sanguinis qui est onichinus. Leidn. Gl. 57, 8 (He². XLI 11).
—, habet colorem sanguinis. He¹. S. 82; Erf. 392, 10. Ep. 24 E 23.
Ser, qui est onichinus luculentas habet. Erf. 392, 42.
Sper, idem. Epin. 24 E 24.

Sinopede, redestan. WW 47, 15 (He¹. S. 365).
Sinopide, petra rubea unde pingent. Leidn. Gl. 23, 4 (He². XIV 13).
Sinnaticum, marmororientale. He¹. S. 344. orientalis Ep. 24 C 24. Erf. 391, 27.
Smaragdus, uiridem colorem habet hoc est prasinum. Leidn. Gl. 57, 7 (He². XLI 10).
—, uiridem habet colorem. He¹. S. 378; Erf. 392, 9. Ep. 24 E 22.
Specularis, þurhscine stan. WW 148, 7.
Succinum, glær. WW 272, 24.
—, uel electrum, sap, smelting. WW 148, 8.
Sucinũ ẽ electrũ arboris.i. resina cu[m] q[uo] fricando prodĭcit cutis candor. A. Holder in Germania 23, 397 (Sp. 2) 21.
Sucini, glæres. Bout. 431, 70; also WW 49, 22.
—, glæres. Nap. I, 1, 1074.
Sucina, glæsas. A. Holder in Germania 23. 397 (Sp. 2) 21.
Sucine, glæres. WW 491, 14 [He. S. 688].
Sucinus, lapis. qui ferrum. trahit. He¹. S. 633; Epin. 23 E 25; thrahit. Erf. 390, 8.
Toffus, lapis. oculosus. He¹. T. 198.
Topation, ut aurum micat. Leidn. Gl. 57, 14 (He². XLI 15).
Topazion, ut aqua micat ut est porrus. Erf. 395, 50; He¹. T. 210; Topazon, *om.* porrus. Ep. 26 E 2.
Topazion (Aurum et), gold ⁊ gim. Vesp. Ps. 118, 127.
—, golde deorran topazion þæra teala gimma, Thorpe. Ps. 118, 127.
—, gold ⁊ þone basowan stan. Reg. Ps. 118, 127.
—, gold ⁊ seærogim. Eadw. Cand. Ps. 118, 127.
—, eorcnan-stan. Ps. Spel. M. C. 118, 127 (Bosw.-Toller).
Unio, searogemme. WW 517, 26.
Uniones, margaretas. Erf. 399, 6.
—, margaritę. He¹. U. 251.
—, margaretae. Ep. 28 A 27.
Ungulus, agymmed hringc. WW 152, 44.

B. Notes to the Glosses.

Adamans. cf. Cott. Lap. p. 36, 17.

2. Alabastrum. cf. p. 9. Here called a gem.

6. Antrax. H. Lübke in Herrig's Archiv 86, 403 suggests: 'antrax uel cluaus uel strophium angseta uel gyrdel uel agimmed gerdel, lies cinctus (statt clauus) uel strophium u. s. w. Is. 19, 33. 3; antrax angseta ist eine Glosse für sich'. However, the idea of the ornament and indeed of the precious stone is present in the gloss (agimmed gerdel) although that idea is too dim to specify any further particulars.

17. Calcisuia. 'Somner conjectures that, in this article, the Latin should be 'calx viva', and the Anglo-Saxon gebærn stan, or gebærned stan'. WW 148, 4, Note. cf. WW 197, 16 where calcis uiua is glossed by gebærnd lim. cf. besides Isid. Etym. XVI c. 3, 10.

18. Glossing Esther 1, 6: tentoria aerii coloris et carbasini ac hyacinthini.

20. Creta etc., cf. Isid. Etym. XVI c. 1, 6 creta cimolia candida est; also Pliny XXXV 17. Cretae plura genera. ex iis Cimoliae duo ad medicos pertinentia, candidum est et ad purpurissum inclinans.

21. Creta argentea, cf. Isid. Etym. XVI c. 1, 6 creta argentaria; also Pliny XXXV 199; creta argentaria.

24. Crisoletus, auricolor goldbleoh, is only a literal translation of the Latin definition, which seems to imply that the meaning of the lemma was unknown.

25. Cristallum, gicelstan; gicel is still preserved in (ic)icle. This seems to point back to the very ancient legend that the crystal is made of ice. cf. Isid. XVI c. 13, 1: Crystallus resplendens et aquosus colore traditur, quod nix sit glacie durata per annos. See also under Crystal p. 15. In the other glosses *crystallum* seems to have been adopted, and in 26 and 28 it is furnished with the endings of a weak masculine.

29. Crustula. Dieter in Anglia 18, 291: 'halstan bedeutet eine Art Gebäck, und nicht, wie Sweet es übersetzt, crystal, crustula (crustullan)'. Schlutter, Anglia 19, 105 explains it thus: halstan is to be read álstan = firehearth or cooking-stone, so 'das auf ihm hergestellte gebäck = focacium (suffocacium) = französisch *fouasse* und bezeichnet dasselbe, das sonst als herstinghlaf (WW 372, 17), heorðbacenhlaf (WW 153, 36) oder cecil (WW 49, 28) erscheint'. In Anglia 26, 294: 'Ich erinnere noch an ndd. (braunschw.) Haller-brot . . .'.

Holthausen in Anglia Beiblatt 15, 349 says of this gloss: 'Es kann ursprünglich nur 'hallenstein' bedeutet haben und dies war offenbar eine scherzhafte bezeichnung für eine sorte brot oder kuchen, wie unser pflasterstein und frz. pavé für eine art harter, runder pfefferkuchen.'

This interpretation would be much more satisfactory if the form 'haalstaan' did not seem to imply that the 'a' is long. This would make

the signification 'hallenstein' impossible. On p. 122 'crustulis' can only mean 'mosaic'.

36. Cyanea lapis, hæwenstan, that is, blue-stone. Isid. Etym. XVI c. 9, 7: 'Cyanea Scythiae gemma, caeruleo coruscans nitore' etc. cf. Ahd. Gl. IV 52, 3 cyaneus plauarwer, blauarwer.

37. Cyprassus and 39. Cypressus, for Crysoprasus, cf. p. 48, 14. Hessels[2] says: 'for *ut est porrus* in Cp., Ep. and Ef[1]. see the present Glossary in voce *topation*'.

43. Dracontia, gimroder ff. This gloss is discussed by Schlutter, 'On Old English Glosses', in Journal of Germanic Philology I 320: 'gimnaedder' (or rather naeddergim?), 'adderstone'; on record in the Erfurt as well as in the Corpus Glossary. The Erfurt has (C. G. L. V 356, 55), dracontia, grimrodr; the Corpus, D 364, dracontia. gimro. dr̃, that is, gimrodr dr̃ = gimnedr dicitur, 'gem of the adder'; it is the snakestone or 'Natterkrönlein' of the fairy tales. Sweet, in his dictionary, exhibits gimrodor, 'a precious stone'. cp. Corpus Glossary D 365, draconitas. gemma ex cerebro serpentes = C. G. L. IV 502, 14, dragontia gemma ex cerebro serpentis.'

Holthausen answers this in Anglia 21, 242: 'Wenige dürften zugeben, daß 'natterstein' und 'steinnatter' dasselbe seien; für Schl. bedeuten sie dasselbe, denn er verwandelt (s. 320, nr. 48) gimrodr (dracontia) frischweg in gimnaedder 'adderstone', weiß also nicht, daß das Tier im ae. nædre heißt! Fragend fügt er nur bei, „or rather naeddergim?" Die Aldhelmglosse gimrodur (Anglia XIII 30, nr. 60) ist dann auch wohl ein Schreibfehler?'

It is hard to say what is the meaning of this gloss. gim is perfectly intelligible, but rodor means 'the firmament', 'the sky'. It occurs in the Composita beorht-rodor, êast-rodor, hêah-rodor, sûþ-rador, uprodor, rodor-tungol, rodorbeorht etc. (Bosworth-Toller), but the meaning is the same in all these cases. What is to be made of it? Although the word is found seven times, it seems, at least in the case of the Aldhelm glosses, to be derived from one original gloss; the lemma is to be found in Aldhelm's Liber de laud. virginitatis p. 15: en ipsius auri obryza lamina, quod caetera argenti, et electri stannique metalla praecellit, sine topacio et carbunculo, et rubicunda gemmarum gloria vel succini *dracontia* quodammodo vilescere videbitur.

Does the glossator explain Pliny's (XXXVII 158) or Isidore's (XVI 14, 7) 'candore translucido' by 'rodor'? Or are we to regard it as a word only partially understood? Is it possible that beside the idea of the sparkling gem there could have been lurking in the mind of the scribe the idea of the constellation 'Draco'? In this connection the following quoted by Du Cange is of interest: 'Draco: Praesertim vero in Anglia Draconis effigie insignitum vexillum obtinuit, ubi ab ineunte fere Regni origine ad haec usque tempora praecipuum inter Regalia signa habetur, ut olim Auriflamma in Gallia nostra. Draconis Anglicani

originem ab ipso Uterpendragone accersit Matth. Westmon. ann. 498. qui cum stellam Draconis ignei effigie horridam in caelo conspexisset, qua sibi Regnum portendi edixerant Aruspices, Rex demum, Aurelio fratre extincto, factus: 'Jussit fabricari duos Dracones ex auro ad similitudinem Draconis, quem in radio stellae inspexerat, et unum in Ecclesia primae sedis Wintoniae obtulit, alterum vero sibi retinuit in proelio deferendum. Ab illo igitur tempore vocatus fuit Brittanice Utherpendragon: Anglica vero lingua Uther drake heved: Latine vero Uther, caput draconis etc.'

51. Electri, eolcsandes. By electrum the ancients meant various substances. Isidore gives a triple division in Etym. XVI 24, 2: Hujus tria genera. Unum, quod ex pini arboribus fluit, quod succinum dicitur; alterum metallum, quod naturaliter invenitur, et in pretio habetur; tertium, quod fit de tribus partibus auri et argenti una [Variant. argenti et aerum]. We find in Old English five names given, although only four are to be considered, since 'cwicseolfer' is very evidently a hypothesis on the part of the glossator (see 42, 58). These four names are: mæstling, smylting, eolhsand and glær. Glær we will discuss under 'Succinum' p. 52. We see a dual division in Old English, corresponding to Isidore's 'unum' and 'tertium'. 'Mæstling', according to Sweet, means 'a kind of brass', and is connected with 'Messing', and 'mixtum' (Grimms Wb.) and is consequently to be understood as an alloy, Isidore's 'tertium'. [Note that the variant above quoted is the source of no. 55, p. 42.] Smylting is connected with ne. smelt. Sweet translates it by 'amber'. According to Grimm Wb. Schmelz: schmelzglas, glasartiger überzug, glanz, zu schmelzen, vgl. daselbst ahd. smelzi electrum, liquor Graff 6, 832, mhd. nur in der zusammensetzung goltsmelz, m. electrum Lexer handwb. 1, 1049 bezeugt. mnd. smelt, n. Schiller-Lübben 4, 261, mnl. smelt liquor, liquamen und smelte ora ferrea aut argentea balthei Kilian, auch altn. als smelt n. emaille, dazu das adj.' Also cf. Ahd. Glossen I 641, 51. Species electri sconismelzes sconigsmelzis gismælzis; Fritzner², III 446ª smeltr emailliert etc. From this we can readily see the function of smylting, i. e. enamel.

The remaining word, eolhsand, is found four times and only as genitive. Noteworthy is the name eolh, elk. I know of no myth concerning the elk such as those of the dragon, the lynx, the toad, the unicorn etc. One can compare the note on Lamprecht's Alexanderlied 5583 (ed. Kinzel) where the Wartburgkrieg 142 and Parzival 482, 24 are referred to, 'daß das einhorn den karfunkel trägt, erwähnt auch Wolfr. Parz. 482, 24 ein tier heizt monîcirus . . . wir nâmen den karfunkelstein ûf des selben tieres hirnbein, der dâ wehst under sime horn. Wartburg. 142 vil maner guot stein, der dâ inne ligit, die treit ein tier, monocêrus treit den ûf sîme houbete under eime horne'. But more analogous to the amber is the Lyncurius, as Solinus pictures it, for it, too, has electric power: In hoc animalium genere numerantur et lynces, quarum

urinas coire in duritiem pretiosi calculi fatentur qui naturas lapidum exquisitius sunt persecuti. Istud etiam ipsas lynces persentiscere hoc documento probatur, quod egestum liquorem ilico harenarum cumulis, quantum valent contegunt, invidia scilicet ne talis egeries transeat in nostrum usum, ut Theophrastus perhibet. Lapidi isti succini color est, pariter spiritu attrahit propinquantia.' c. 2.

The elk was an animal well known to the Germans. An Old English rune is named eolh and the passage in Solinus c. 20 is well known. Perhaps we shall come closer to the real explanation of the word if we consider eolhsand a mutilation of electrum, with 'sand' added on account of the place where amber is usually found; also, although we have no proof of this, there may have grown up about the word some tale about the elk, the whole development being similar to the origin of the word Lyncurius as explained by Napionius: 'censet speciem quamdam esse electri quod *ligurium* a Liguria dicebatur, inde corrupte *lyncurius*, et ex hac corrupta voce fabulosa etymologia de *lyncis urina*, quam Plinius aliquando admittit, aliquando rejicit' (Quoted in Migne's Patr. Lat. 82, 994 C. 'Ad S. Isidore Etymolog. Arevali Notae.'

J. Zacher, in 'Das Gotische Alphabet Vulfilas und Das Runenalphabet' doubts the name 'eolh' as given in the Rune-song as belonging to the rune to which it is usually applied. He suggests, instead, got. *hvilhus, oe. hweol, wheel, and says: 'vor allen dingen lehrt der Augenschein, daß wirklich unter *eolh* ein altes runenzeichen ausgefallen ist, weil sich in keinem der überlieferten alphabete unter dieser benennung ein eigentümliches runenzeichen vorfindet (p. 116).

He traces 'eolh' back to a primitive root al il ul, having as a meaning the streaming light of the sun or of fire. This, with the addition of a labial, he shows to be the root of that group of words closely bound up in the primitive fire- and light-worship, which have such a mythological importance: elbe, the elf-folk; ahd. etc. alpari the poplar; ahd. etc. alpiz the swan; also another allied group is represented by the name Logi (Loki), Loðr and Loptr, the name 'des uralten licht- und feuergottes'; with luft, air, licht, light, and the mythological animals: ahd. etc. lahs the salmon, ahd. etc. luhs the lynx, which brings him back to amber, or lyncurion. He considers 'eolhsand' as very closely knit to the electrum: 'Hat die untersuchung über das electrum fast durchgehend auf lichtwesen geführt, die in enger beziehung zum wasser stehen, so weist nicht minder auch die andere glossengruppe, welche unter *elh*, *eolh*, das ganze hirschgeschlecht begreift, tief in die mythologie der Vanengötter hinauf.' p. 87.

Or is it possible that this *eolh* is the Welsh elech (scandula, tegula, saxum) [W. Stokes: 'On the metrical glossaries of the mediaeval Irish, Bezzenberger's Beiträge XIX, p. 40] and the whole is to read 'stone-sand' = the stones found on or among the sand?'

Leo says: eolhsand ... (vielleicht zusammenhängend mit *ἐλέφας*)'.

60. Enula, pærl. Note. 'An error for gemmula? 'R.W.' Kluge, Ags. Glossen. Anglia 8, 451. Collation mit der Add. Ms. 32246; 164_3 . . . 'Dahinter füge ein enula pærl'. Bosworth-Toller, 'pærl(?) The word which occurs in a list of terms connected with writing, is glossed by enula, which elsewhere glosses horselene (sic) Pærl enula, bôcfel, pergamentum, Ælfr. Gr. Zup. 304, 7.' Grimm, in the Wb. under Perle, Deutsche Mythologie p. 1019, Geschichte d. d. Sprache 1, 233 (also cited by Wackernagel ZfdA. 9, 530) gives as the Old English form 'pearl', but without a reference. I cannot imagine where this is to be found, unless he had this vague word pærl in mind. In the Ahd. Glossen I 654. CCCVI: 'Unionis. i. genus margaritae et dicitur thuitisce perula.'

61. Flestria WW 148 Note: 'The precious stone, pretended, according to a legend of great antiquity, to be found in the maw or gizzard of a cock, is called by Pliny alectoria (from the Greek *ἀλέκτωρ*, a cock), and by Isidore, electria. The latter word seems to have been corrupted by our compiler into flestria.'

71. gemstana. M. Heyne, Engl. Studien 7, 134, on Bosworth-Toller's Dictionary: 'gem-stân als nebenform zu gim-stân fehlt'. gemmarum gemstâna. Haupt 9: 431 b.

81. Heuotropeum, of course meant for Heliotropeum.

82. Hiameo. Du Cange: 'Hianio margarita preciosa. Vetus Gloss. MS. Sangerm. num. 501. Forte leg. Unio.'

84. Iacintini, Glogger Ld.[2]: hyacinthini = hyazinthenfarbig, violettblau, stahlblau; syitor heuuin (cf. auch Ahd. Gl. IV p. 273, 4) vermutlich stärker bläulich, stark blau etc. Here the color, not the precious stone, cf. Iacintho, hewen WW 491, 7, Iachinthina, hæwen WW 513, 38.

87. Iaspis. This stone begins a list in the Leidn. Gloss. (57, 4 – 16) which comprises ten sorts together with their definitions. Glogger, in the notes, gives as the heading 'De Lapidibus', and continues: 'So ist die hier beginnende *Aufzählung von Edelsteinen* im S. Gall. betitelt, wo sie sich, wie auch im Corp. Gl. (cf. C 77, S 378, 82, 466, 83, C 886, B 97, T 210 u. C 977), fast wörtlich wiederfindet; . . . cf. auch Exod. 28, 17—20 u. 39, 10—13, Apoc. 21, 19 f. und besonders Ezech. 28, 13.' This 'besonders Ezech. 28, 13' seems to suggest that the passage is to be looked upon as the source of the glosses, but this is not the case. In the ten sorts of precious stones here given we have an exact copy of the list as given in the Apocalypse with the exception of the eleventh and twelfth, Hyacinthus and Amethystus, which are lacking in the glossary. The order in the Leidn. Gl. is: Iaspis, Sapphirus, Calcidon, Smaragdus, Sardonix, Sardius. Crisolitus, Byrillus, Topation, Cypressus. The last is corrected in the Old English lapidary to read, as it should, Crisoprassus.

With the exception of Saphyrus, the lists in the four glossaries agree, but are not written in the same order. See the Introduction and notes to the Old English Lapidary.

Dr. Karl W. Gruber in 'Die Hauptquellen des Corpus-, Epinaler und Erfurter Glossares', p. 52 on Apoc. 21, 19: iaspis (Footnote): 'Diese Steinnamen kommen natürlich noch in vielen anderen Schriften vor; doch möchte ich sie bestimmt auf die obige Quelle zurückführen. Hierfür spricht die Gleichartigkeit der Interpretamenta und die mit unserer Stelle gemeinsame Reihenfolge von Ep. 8 C 11 (chalcidonius), 12 (chrysolithus), 13 (chrysoprasus) und Ep. 24 E 22 (Smaragdus), 23 (sardonyx), 25 (sardius).'

113. onichinos, dunnae. Leidn.[2] p. 22: 'I Par. 29, 2; dunnae (sc. stánas; cf. Ld.[2] 30, 20) von dun(n) schwarzbraun, dunkelfarbig (ne. dun)'. The onyx is more carefully described in the Old English lapidary, where it is said to be ȝe brun ⁊ hæwen.

118. Parius. Isid. Etym. XVI 5, 8.

119. fyrstan. Perhaps only flint is meant, on account of the 'uel focaris lapis'. cf. petrafocaria, flint WW 39, 4, and Petra focaria flint, Erf. 382, 21, Ep. 20 A 11. also:

flinte ic eom heardra, þe þis fyr drifeþ
of þissum stronȝan style heardan. Rätsel XLI G-W.

120. Praxinus. This is a mixed form. The gloss 'uiridis color' points to 'Prasinus', the gloss 'aesc', to the word Fraxinus. cf. He. F. 327. Fraxinus aesc; (Ep. 9 C 1 Fraximus), Erf. 360, 33 Fraxinus aastc.

125. Saga for Sagda.

131. Ser, for Sardonix on account of the addition 'qui est onichinus' which is also in Leidn. Gl. 57, 8 (see no. 129). With regard to 'luculentas habet' it is evidently a blind copying from the definition of the Chrysolite as it stands in Leidn. Gl. 57, 11 (no. 22). Dr. Gruber evidently overlooked the definition and fixed his attention only on the lemma, otherwise he could not have made the mistake of thinking 'ser' and 'sper' mutilations of sapphirus. He says, p. 52: 'Apoc. 21, 19 sapphirus. Hierzu gehören jedenfalls die rätselhaften Glossen: S 466 u. Ep. 24 E 24 sper: = Ef. 392, 42 ser: qui est onichinus luculentas habet. (Footnote:) Zwei Gründe sprechen dafür, daß das *sper* unserm *sapphirus* entspricht. Einmal wäre von den ersten zehn hier angeführten Edelsteinen der Saphir der einzige, der keine erklärende Beschreibung gefunden hätte. Aus welchem Grunde, wäre nicht ersichtlich. Sodann ist dies *sper* in Epinal inmitten der drei andern mit *s* beginnenden Steine angeführt. Somit kann es nur dem *sapphirus* entsprechen. Der Schluß des Interpret. ist wohl in *luculentum habet colorem* umzuändern.' Then the whole gloss would read: 'Sapphirus qui est onichinus luculentum habet colorem', which is absurd. The definition of sapphirus would have been more nearly that in Leidn. Gl. where it reads: saphirus, mari similem et quasi aureas stellas habens (no. 126). The explanation of this passage seems to be so: In the reproduction of the Epinal Glossary by Sweet, we see *sper* and *qui* run so closely together that it is difficult to see that they are two distinct words. The scribe, looking at the manuscript which he was copying, saw the definition of Sardonix

divided as we have it in the Leidn. Gl. 57, 8 (no. 129): habet colorem sanguinis qui est onichinus, and considered it to be two separate glosses. Consequently he began his second part sper- and then seeing his mistake or being embarrassed for a word, he left it unfinished and sought to conceal the dilemma by adding the gloss close to it.

133. rede-stan. Sweet. 'once synophites (precious stone) Gl.' According to the form, it might have been a popular word, especially since it is no precious stone but rather ne. ochre; however it seems to be merely a translation of the following gloss 'petra rubea' (no 134). 'reâd-stân(?), es; m. Ruddle, red ochre'. Bosw.-Toller.

138. Specularis. Isid. Etym. XVI 4, 37: Specularis lapis vocatus est, quod vitri more transluceat.

139. Succinum. see also electrum (p. 48). The etymology of this word sūcinum is obscure, or rather, ambiguous. Schrader says (p. 72): 'Ob dieses sūcinum eine einheimische Bildung von sūcus ‚Saft' sei (man wußte im Süden frühzeitig, daß der Bernstein eine Ausschwitzung von Bäumen sei), oder ob man in ihm ein Fremdwort zu erblicken habe, läßt sich nicht entscheiden ... Zunächst ein skythisches sacrium (Plin. XXXVI 40), das einerseits an lat. sucinum und lit. sakaĩ ‚Harz, Gummi', andererseits an ägypt. sacal (Plin., im Ägyptischen selbst hat sich keine Benennung des Bernsteines gefunden) anklingt.'

The first writer to mention the Germanic name for amber was Pliny, Historia naturalis Bk. XXXVII 42: Certum est gigni in insulis septentrionalis oceani et ab Germanis appellari glaesum (Variants glessum, glassum. Detlefson), itaque et ab nostris ob id unam insularum Glaesariam [1]) appellatam, Germanico Caesare res ibi gerente classibus, Austeraviam a barbaris dictam. nascitur autem defluente medulla pinei generis arboribus, ut cummis in cerasis, resina in pinis. erumpit umoris abundantia, densatur rigore vel tempore aut mari, cum vere intumescens aestus rapuit ex insulis, certe in litora expellitur ita volubile ut pendere videatur aqua, non sidere in vado. arboris sucum esse etiam prisci nostri credidere, ob id sucinum appellantes. pinei autem generis arboris esse indicio est pineus in adtritu odor et quod accensum taedae modo ac nidore flagrat. adfertur a Germanis in Pannoniam maxime provinciam, et inde Veneti primum, quos Enetos Graeci vocaverunt, famam rei fecere proximique Pannoniae et agentes circa mare Hadriaticum. Pado vero adnexa fabula est evidente causa, hodieque Transpadanorum agrestibus feminis monilium vice sucina gestantibus, maxime decoris gratia, sed et medicinae, creditur quippe tonsillis resistere et faucium vitiis. vario genere aquarum iuxta Alpis infestante guttura hominum. etc. Again in Bk. IV 97: XXIII inde insulae Romanis armis cognitae. earum nobilissimae Burcana, Fabaria nostris dicta a frugis multitudine sponte provenientis, item Glaesaria (Variants Glaesaria, gles-, -rie,

[1]) *Variants glesariam, glessariam.*

glessaria) a sucino militiae appellata; still again is this island mentioned Bk. IV 103: ... et ab adversa in Germanicum mare sparsae Glaesiae (Variants gles-, glos-, glessie, -ssariae), quas Electridas Graeci recentiores appellavere, quod ibi electrum nasceretur.

The next witness to the knowledge of the Germanic name for amber is Tacitus, Germania c. 45: 'Sed et mare scrutantur, ac soli omnium succinum, quod ipsi glesum (Variant glaesum which is adopted by Nipperdeius, and Halm) vocant, inter vada atque in ipso litore legunt. nec quae natura quaeve ratio gignat, ut barbaris, quaesitum compertumve. diu quin etiam inter cetera eiectamenta maris iacebat, donec luxuria nostra dedit nomen. ipsis in nullo usu: rude legitur, informe perfertur, pretiumque mirantes accipiunt. succum tamen arborum esse intelligas, quia terrena quaedam atque etiam volucria animalia plerumque interlucent, quae implicata humore mox durescente materia cluduntur. fecundiora igitur nemora lucosque, sicut Orientis secretis, ubi tura balsamaque sudantur, ita Occidentis insulis terrisque inesse crediderim; quae vicini solis radiis expressa atque liquentia in proximum mare labuntur, ac vi tempestatum in adversa litora exundant. si naturam succini admoto igni tentes, in modum taedae accenditur, alitque flammam pinguem et olentem; mox ut in picem resinamve lentescit.'

Solinus in Collectanea rerum memorabilium c. 20: Nam Glaesaria (Variants glesaria, glessaria) dat crystallum, dat et sucinum: quod sucinum Germani gentiliter vocant glaesum (glesum, clesum). qualitas materiae istius summatim antea, Germanico autem Caesare omnes Germaniae oras scrutante conperta: arbor est pinei generis, cuius mediale autumni tempore sucino lacrimat. sucum esse arboris de nominis capessas qualitate: pinum vero, unde sit gignitum, si usseris, odor indicabit. pretium operae est scire longius, ne Padanae silvae credantur lapidem flevisse. hanc speciem in Illyricum barbari intulerunt: quae cum per Pannonica commercia usu ad Transpadanos homines foret devoluta, quod ibi primum nostri viderant, ibi etiam natam putaverunt. munere Neronis principis adparatus omnis sucino inornatus est: nec difficulter, cum per idem tempus tredecim milia librarum rex Germaniae donum ei miserit. rude primum nascitur et corticosum, deinde incoctum adipe lactentis suis expolitur ad quem videmus nitorem. pro facie habet nomina: melleum dicitur et Falernum, utrumque de similitudine aut vini aut utique mellis. in aperto est quod rapiat folia, quod trahat paleas: quod vero medeatur multis vitalium incommodis, medentium docuit disciplina. India habet sucinum, sed Germania plurimum optimumque. quoniam ad insulam Glaesariam (glesariam) veneramus, a sucino coeptum. These are the passages which contain the word which the Germans applied to amber. This word appears, as we have seen, in the following forms: the island Glaesaria, Glesaria, Glessaria, Glaesia, Glesia, Glosia, Glessia, the stone itself as: Glaesum, Glessum, Glassum, Glesum, Clesum. The Latin lexicographers have taken the form as given by some of the manu-

scripts of Tacitus, not the first source, as the norm and have decided that the vowel is long, so glēsum. A glance at the list of variants shows that there may be some question as to the quantity of the vowel. If it is short, it can be but an attempt to reproduce the closed quality of the short a which is the characteristic of the Low German dialects, inclusive, of course, of English.[1]) On account of the quantity marks in the Latin dictionaries, some of the lexicographers have seen fit to alter the Old English form *glær* to read glǣr. These number among them the editor of the letter G in the New Oxford Dictionary, Kluge in his Etym. Wörterbuch, O. Schade, Altdeutsches Wörterbuch; Falk and Torp, Etym. Ordbog and Sweet-The Student's Dictionary of Anglo-Saxon see no reason to call it a long vowel.[2]) The word glær occurs six times, glossing suc(c)inum and electrum and each time in the singular. Once we have the plural form *glæsas*, which would make the word a masculine, it is true, but would prove the identity of the form with the neuter *glæs* which is also "erron. masc. in Bæda's Eccl. Hist. V, V", (New Engl. Dict.). However this is a *ἅπαξ λεγόμενον*, and cannot be brought forward as testimony, may indeed be an error of the scribe. In these six words we see nothing which would lead us to think that the vowel is long. If we consider the word as Sweet gives it, glǣr, it does away with one conjectured form ?*Glæzo- ?*glæzi (N. E. D.), and reduces the basic forms to two: *glazó- and *gláso-; in other words, as we have two words meaning the same in Old High German and Norse glas and gler, so have we a pair in Old English, glæs and glær — the latter exactly the equivalent of the Norse i. e. instead of suffering the specifically Norse R-umlaut, the short a in a closed syllable is the specifically English æ. This form may well have been dialectic, but the paucity of records of it checks all further investigation.

This delightfully simple explanation of a difficult problem has, unfortunately, several difficulties which seem to the critical mind to be almost insuperable. There is an unfilled gap of almost seven centuries between the word as found in Pliny and the first occurrence of our word glær. Also there exists in Low German a word which at first sight seems to belong to our form; Schiller and Lübben give the word so: '*glar*, das aus den Bäumen tropfelnde Harz. gummi, glar vel klever van den bomen. 1 voc. Kiel (1419 A. D.); glarren, schw. v. harzen, mit einer klebrigen Masse überstreichen. Iesabel hadde sik gheglart unde

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[1]) Prof. Kretschmer's *explanation of the Lat. sāpo in Pliny as a borrowing from the Low German, where, consequently, Pregerm. ai had become ā in the first century, makes it easier to suppose that the ă sound had already its later close sound at an early date, in the same dialects.*

[2]) *There seems to be no warrant for* Kluge's *assertion that glǣr = Baumharz;* Walde *cites this form as the normal O. E. word.*

schone gedoket (depinxit oculos stibio et ornavit caput suum). Merzdorf. Bücher der Könige 198.' So here we have a word in a Germanic language meaning undoubtedly a sticky substance, like resin. This seems to lend countenance to Kluge's assertion 'glâre = Baumharz'. But if we examine the few glosses in which the OE. word occurs, we get more light on its meaning. The first occurrence, WW 141, 33 (our no. 57), is taken from Ælfric's Vocabulary, and glosses Electrum, so, it cannot be meant for resin; the next example, WW 272, 24 (our no. 139), is in the list headed 'Incipit de Metallis', and the next (our 142) as well as 143 and 145 gloss Aldhelm's 'succini dracontia' (see p. 19), which is most certainly the stone. The only place where we may doubt that the gloss may refer to resin, and this doubt has no solid foundation, is in the case of the Prudentius gloss (144) 'sucina glæsas'. This has, written in the margin, 'Succinu*m* e*st* electru*m* arboris. i. resina cu*m* q^{o} fricando producit*ur* cutis candor. Yet I think this does not warrant our casting aside the gloss as not referring to amber. It is to be regretted that the English translator of Bede's Ecclesiastical History has omitted the mention of succinum, else we would have one example of the stone-name in OE. literature (p. 60).

Our problem is considerably complicated by the presence of several words in English which are undoubtedly of widely different origin. Collateral forms to glass exist to-day in the Westmoreland *glare* to glaze earthenware (Halliwell) and in the American use of *glare* in speaking of ice, a glare of ice, or glare-ice (cf. ONorse gleríss, m. blank Is, Speilis, Fritzner), and it is quite possible to see this meaning in the quotation in the N. E. D., E. E. Allit. P. A. 1025 'þe wal of Jasper þat glent as glayre', instead of the OF. glaire which it is cited to represent.

This French word brings us into a difficult field which is not without value to us. In the N. E. D. in explanation of the word 'Glair', we find this etymology: 'aF. glaire found in 13th c. The forms in the other Rom. languages (Pr. glara, clara, It. chiara, Sp. clara) indicate L. clāra, fem. of clārus bright, clear, as the source of the French word. Note. The change of initial from c to g, must have been early, as Ælfric's Gloss (c 1000) has Glara. æglim'; some scholars have ascribed it to confusion with glārea gravel, but this is unlikely, as there is no evidence that this word had the sense of 'clay' or adhesive soil. Med. L. glaria, applied to the viscid juice of grapes in Barth., De Propr. Rerum, is probably a latinization of F. glaire.'

But only the form glarea is sufficient to account for the OF. form; and also it seems very likely that the confusion between clara and glarea had very early taken place. That the missing meaning existed and that the 'latinization of F. glaire' is not tenable is shown by the following, taken from the Corpus Gloss. Lat.

glaria resina casita III 591, 4 (X c).
glaria idest rasina casita III 612, 26 (XI c).

Glarea stricta glutinore IV 83, 4 (IX c).
Glarea stricta glutinatiosa IV 83, 33.
Glarea stricto gluctinore V 106, 18 (XI c).
Glaria claritas V 106, 20 (ibid.).
Glarea istricta glutinosa V 205, 24.
Glarea stricto glutonore V 205, 25.

Here it is that we must dispose of our troublesome Low German word 'glar', as a borrowing from the Latin.

So then we see that the only serious stumbling-block to the identity of the two words *glæs* and *glær* is the recognized form of the Latin word, *glēsum*. We see that the Variants give us a loophole of escape, which we are forced to accept, with the more confidence since we have no other latinized German word of the same period with a stressed vowel of similar quality whereon to base any comparison, and since we are convinced that the human ear was as frail in the first century as it is in the twentieth; furthermore, we do not know how many hands the word had passed through before it was brought to Pliny. So, in spite of qualms, we adhere to our exposition of the word which was the name of the gem and which has been appropriated by a baser substance.

Of this transference, Heyne says: gemein germanisches, nur gothisch nicht bezeugtes Wort, altnord. gler, altengl. gläs, altsächs. gles, ahd. mhd. glas; es ist der altgermanische, durch Tacitus als glesum, durch Plinius als glessum bezeugte Name des Bernsteins, der später auf das von Süden her und durch römische Händler bis hoch in den Norden verbreitete, dann im Lande selbst, namentlich zu Perlen und Halsschmuck verarbeitete Glas übertragen wurde'. Also, Schrader says: 'Der neue Ankömmling (Glas) wurde von den germanischen Stämmen übereinstimmend in der Weise benannt, daß der urgerm. Name des mit dem Aufkommen der Edelmetalle an Bedeutung zurückgetretenen Bernsteines auf ihn übertragen wurde: altn. gler, ahd. glas. Dasselbe war wohl auch bei den Kelten der Fall (vgl. ir. glain, gloin „Glas, Krystall" aus *glasin). However, it is also possible to explain this through ignorance of the difference existing between the two substances. Tacitus says, as we have seen: ipsis in nullo usu: rude legitur, informe perfertur, pretium mirantes accipiunt. It is not said that the Teutons themselves knew that the amber was of a resinous formation. The gloss *sap* (140), is most probably an attempt on the part of the scribe to show his erudition. To say that the early Germans knew of the substance of glass melted by hot fires on the sea-shore, rests on slender literary evidence, however plausible it may sound. In Hyndluljóð 10 (Gering-Hildebrand² p. 181) we read:

Horg mér gørþi *of hlaþinn steinum*
— nú es grjót þat *at gleri orþit —.*

Yet the confusing of the names for amber and glass is common in olden times, as Schrader says in speaking of *ἤλεκτρον*: 'Das Zusammenfließen von Wörtern für Glas und Bernstein ist aber eine gewöhnliche Erscheinung'. The result of this confusion is that the Old German name was transferred to the foreign substance, and the primeval gem of the north received its modern English name from the Arabic and even then not from the Arabic name for amber, but for an animal product, evidently ambergris (Schrader under Bernstein'.

151. Topazion þæra teala gimma. The explanation, while customary in O. E. poetry, seems to show that the name was not very common, and could not be undertood to refer to a precious stone unless expressly stated. Hessels[2]: 'For *ut est porrus* in the present Glossary (Leidn.) see above *cypressus*'.

152. basowan stan. Seems to be a bit of folk-etymology; basowan means purple. Bosworth-Toller says: Baswa stán, [basu purple, stan stone] a topaz, a precious stone varying from a yellow to a violet colour. topazium: Ofer gold and done baswon stân [= baswan stan] super aurum et topazion, Ps. Spel. 118, 127.

159. Ungulus, evidently for anulus.

Precious Stones called by name in Old English Literature.

1. Aðamans.

Sua beoð eac ful oft ða wunda mid ele gehælda, ða ðe mon mid gesnide gebetan ne meahte. & eac se hearda stân, se ðe aðamans hatte, ðone môn mid nane isene ceorfan ne mæg, gif his mon ônhrinð mid buccan blode, he hnescað ôngêan ðæt liðe blod to ðæm suiðe ðæt hine se cræftega wyrcean mæg to ðæm ðe he wile. Ælfred's Gregory's Cura Pastoralis p. 271.

et nonnulla vulnera quae curari incisione nequeunt, fomentis olei sanantur. Et durus adamas incisionem ferri minime recipit, sed leni hircorum sanguine mollescit. Greg. Regulae Past. Lib. III c. XIV (Al. XXVIII) Migne 77, 71 C.

XXXV. Ðonne is sum dun aðamans hatte on ðære dune bið þ fuzelcynn þe zrifus hatte etc. Cock. Narr. 38.

Est et mons adamans ubi est griphus etc. Cockayne. Narr. 66.

2. Alabastrum.

and heo brohte hire alabastrum, þæt is hire glæsfæt, mid deorwyrðre smyrenisse. Herzfeld, OE. Martyrol. p. 126, 7—8. July 22, St. Mary Magdalen.

This is a translation of 'venit mulier habens alabastrum' cf. Glosses 2, 3, 4, 5.

3. Carbunculus.

Hwa is nu ðæra ðe gesceadwis sie, & to ðæm gleaw sie ðæt he swelces hwæt tocnawan cunne, ðætte nyte ðætte ôn gimma gecynde carbunculus bið dio[r]a ðonne iacinctus? & swa ðeah ðæt bleoh ðæs welhæwnan iacintes bið betera ðonne ðæs blacan carbuncules; forðæm ðæs ðe sio endebyrdnes & ðæt gecynd forwiernð ðæm iacinte, se wlite his beorhtnesse hit eft geiecð & eft, ðeah ðe ðæt gecynd & sio endebyrdnes ðæs carbuncules hine upahebbe, his blioh hine gescent. Ælfred Cura Pastoralis s. 411, 25—32.

Quis enim consideratis ipsis rerum imaginibus, nesciat quod in natura gemmarum carbunculus praeferatur hyacintho? Sed tamen caerulei coloris hyacinthus praefertur pallenti carbunculo; quia et illi quod naturae ordo subtrahit, species decoris adjungit; et hunc quem naturalis ordo praetulerat, coloris qualitas foedat. Lib. III c. XXVIII (Al. LII.) Migne 77, 107 B.

His brydburas ⁊ his heahcleofan ealle wæron eorcnanstanum unionibus ⁊ carbunculis þæm ȝimcynnum swiðast ȝefrætwode. Epist. Alex. ad Arist. p. 5.

Talami cubiliaque margaritis unionibusque et carbunculis ... nitebant. do. p. 52.

4. Cristallum.

Wæron in þæm winȝearde ȝyldenu leaf ⁊ his hon ⁊ his wæstmas wæron cristallum ⁊ smaraȝdus eac þ ȝimcyn mid

Vineamque ... in qua folia aurea racemique cristallinis ligis erant interpositi, distinguentibus smaragdis. p. 52.

ðæm cristallum inzemonz honzode. Epist. Alex. ad Arist. p. 4—5.

Swâ hig hêton þone heofonlîcan mete, þe hig god mid fêdde; þæt wæs swilce coryandran sâed, hwîtes swa crîstalla. Ælfric's Numbers 11, 7 in Grein, Prosa.

'erat autem man quasi semen coriandri, coloris bdelli'.

Þa eode se ehtere into ðam temple· and geseah þa anlicnyssa ealle tocwysede gyldena and sylfrena· and sume of smyltinga· sume of cristallan tobrytte mid ealle. Skeat. Ælfric's Lives of Saints IV 163—6. S. Julian and S. Basilissa.

Ân wurðlic weorc· on mechanisc· geweorc of glæse· and of golde· and of glitiniendum cristallan. do. V 251—2. S. Sebastian.

Þa . . . arimedlicu zoldhord þær wæron inne ⁊ ute ⁊ moniȝfealdlicu hie wæron ⁊ missenlicra cynna ⁊ moniz fatu zimmiscu ⁊ cristallisce dryncfatu ⁊ zyldne sestras ðær wæron forðborenne. Epist. Alex. ad Arist. p. 5.

Gemmea et crystallina electri naque uasa potatoria et sextariola multa aurea inuenimus et rara argentea. p. 52.

He his cristallum cynnum sendeð swylc swa hlaf-gebrec of heofon-wolcnum. Thorpe's Paris Psalter 147, 6. A paraphrase of: mittit crystallum suum sicut buccellas. see Glosses 25, 26, 27, 28, and Note, p. 46.

5. Dellium.

See under Honichinus.

6. Gagates.

Her biþ gemeted gagates: se stan bið blæc gym; gif mon

gignit et lapidem gagatem plurimum optimumque: est

hine on fyr deþ, þonne fleoþ þær neddran onweg. Beda Eccl. Hist. I p. 26, 14—17. The portion of the Latin text in parentheses is lacking in the O. E. text.

autem nigrogemmeus et ardens igni admotus, incensus serpentes fugat, (adtritu calefactus adplicita detinet æque ut succinum). Migne 95, 25 B.

Wið ælfe ⁊ wiþ uncuþum sidsan ȝnid myrran on win ⁊ hwites recelses emmicel ⁊ sceaf ȝazates[1]) dæl þæs stanes on þæt win, drince III morȝenas neahtnestiz oþþe IX oþþe XII. Læceboc II, LXV; Leonhardi, G-W. Bibl. der Ags. Prosa VI 90; Cockayne II 296.

Be þam stane þe ȝazates[1])[2]) hatte is sæd þ he. VIII. mæȝen hæbbe. An is þonne þunorrad biþ ne sceþeð þam men þe þone stan mid him hæfd. Oþer mæȝen is on swa hwilcum huse swa he biþ, ne mæȝ þær inne feond wesan. Þridde mæȝen is, þæt nan attor þam men ne mæȝ sceþþan þe þone stan mid him hafaþ. Feorþe mæȝen is, þæt se man se þe þone laþan feond on him deaȝollice hæfþ, ȝif he þæs stanes ȝesceafenes hwilcne dæl on wætan onfehð, þonne biþ sona sweotol æteowod on him þæt ær deaȝol mað. Fifte mæȝen is se þe ænigre adle ȝedreht biþ, ȝif he þone stan on wætan þiȝeþ, him bið sona sel. Syxte mæȝen is, þæt drycræft þam men ne dereþ se þe hine mid him hæfð. Seofoþe mæȝen is, þæt se þe þone stan on drince onfehð, he hæfþ þe smeþran lichoman. Eahtoþe is þæs stanes mæȝen, þæt nan nædran cynnes bite þam sceþþan ne mæȝ, þe þone stan on wætan byriȝþ.

Læceboc II, LXVI 30, Leonhardi, G-W. Bibl. der Ags. Prosa VI 90; Cockayne II 296—8.

7. Honychinus.

And þæs landes gold ys sêlost; Et aurum terrae illius optimum þar beôd eâc gemêtte gimstânas est: ibi invenitur bdellium, et

[1]) *Cockayne erroneously translates by 'agate'.*

[2]) A. Fischer *in 'Aberglaube etc.' p. 41 translates, evidently, Cockayne, rather than the Old English text, for he too has 'Achat'. The stone is the modern jet and has nothing to do with the agate except a vague similarity in the sound of the word.*

dellium and honychinus. Gen. 2, 12. Ælfric de vetere etc. in Grein Prosa I.

lapis onychinus. Gen. 2, 12.

8. Iacinctus.

Ðæt hrægl wæs beboden ðæt scolde bion geworht of purpuran and ôf tweobleon derodine and of twispunnenum twine linenum and gerenod mid golde and mit ðæm stane iacincta [Cott. iecinta], forðæm ðæt wære getacnod on hu mislecum and on hu monigfaldum mægenum se sacerd scolde scinan beforan Gode, mannum to biesene . . . Toeacan ðæm golde ealra glenga fyrmesð on his hrægle wæs beboden ðæt scolde bion se giem iacinctus, se îs lyfte onlicusð on hiwe. Se ðonne tacnað ðæt eall ðætte ðæs sacerdes ondgit ðurhfaran mæge, sie ymb ða hefonlican lufan, næs ymbe idelne gilp, ðylæs him losige ðæt heofenlice ondgit, forðæmðe he sie gehæfted mid ðæm luste his selfes heringe. Ælfred's Greg. Cura Past. p. 83, 22—85—9.

Quod recte etiam superhumerale ex auro, hyacintho, purpura, bis tincto cocco, et torta fieri bysso præcipitur, ut quanta sacerdos clarescere virtutum diversitate debeat demonstretur. In sacerdotis quippe habitu ante omnia aurum fulget, ut in eo intellectus sapientiae principaliter emicet. Cui hyacinthus, qui aereo colore resplendet adjungitur, ut per omne quod intelligendo penetrat, non ad favores infimos, sed ad amorem coelestium surgat; ne dum suis incautus laudibus capitur, ipso etiam veritatis intellectu vacuetur. Greg. Reg. Past. II c. III [Al. XIV]. Migne 77, 29 A—B.

See also under Carbunculus.

9. Meregrota.

⁊ on þam beoð oft gemette þa betstan meregrotan ælces hiuwes. Beda, Eccl. Hist. I 26, 8—9.

in quibus sunt et musculae, quibus inclusam saepe margaritam, omnis quidem coloris optimam inveniunt, id est, et

rubicundi, et purpurei, et jacintini et prasini, sed maxime candidi. Migne 95, 25 A.

XXV. Đonne is zylden winzeard æt sunnan upzanze se hafað berian hundteontizes fotmæla lanze 7 fiftizes on ðam berzean beoð cende swylce meregrota oððe zymmas. De Rebus in Oriente Mirabilibus. Cock. Narr. p. 37.

Est et uinea aurea in oriente ad solis ortum quae habet uuas pedum .cl. de qua nascentes pendent margaritae. do. p. 65.

7 on ðære hehnysse heo hafað stanas hwite 7 sinewealte swylce merezrotu on pysna mycelnysse 7 ða beoð on stanes heardnysse [Gromel, litospermon, sundcorn]. Cock. Lcd. I 314. Hâl sy ðu, rôd, þe on Cristes lichaman gehalgod wære, and mid his limum gefrætwod, swa swa mid meregrotum. Thorpe, Ælfric's Homilies I 596. Natale S. Andreae Apostoli. and þa cwæþ ure Drihten to þære eadigan Marian lichoman, 'Ne forlâte ic þe næfre mîn meregrot, ne ic þe næfre ne forlâte, min eorclanstân, forþon þe þu eart soþlice Godes templ'. Bl. Homilies ed. Morris s. 149. Assumptio S. Marie V.

10. Saphiros.

And hig gesâwon Israhêla god: under his fôtum wæs swilce þæs stænes weorc, þe man Saphiros on Lêden nemð, and swilce séo heofone, þonne héo smylte byð. Ælfric's Exod. 24, 10. Grein Prosa I.

et viderunt Deum Israel: et sub pedibus eius quasi opus lapidis sapphirini, et quasi caelum, cum serenum est.

11. Smaragdus.

See under Cristallum.

12. Smyltinga.

See under Cristallum, also p. 48.

13. Topazion.

Forðon ic þin bebod beorhte lufode
ða me georne synd golde deorran,
topazion þæra [1]) teala gimma.

Thorpe. Paris Ps. 118, 127.

This is a rendering of: Ideo dilexi mandata sua, super aurum et topazion.

14. Unio.

See under Carbunculus.

15. Stones without names.

Saga me hwylc sý seó sunne.
Ic ðe secge, Astriges se dry sæde ðæt hit wære birnende stán.[2]) Salomon u. Sat. ed. Kemble. 200, 10.

To þon ilcan (heafod-ece) sêc lytle stanas [3]) on swealwan bridda mazan ⁊ heald, þæt hie ne hrinan eorþan, ne wætre, ne oþrum stanum, beseowa hira III on þon þe þu wille do on þone mon þe him þearf sie, him biþ sona sel; hi beoþ zode wiþ heafodece ⁊ wiþ eazwærce ⁊ wiþ feondes costunza ⁊ nihtzenzan ⁊ lenctenadle ⁊ maran ⁊ wyrtforbore ⁊ malscra ⁊ yflum zealdorcræftum; hit sculon beon micle briddas þe þu hie scealt on findan. Læceboc III 1; Leonhardi, G-W. Bibl. der ags. Prosa VI 96; Cockayne II 306.

Se hwita stan [4]) mæz wiþ stice ⁊ wiþ fleozendum attre ⁊ wiþ eallum uncuþum brocum; þu scealt hine scafan on wæter

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[1]) Thorpe *divides the verse so: 'topazion þæra teala gimma.'*

[2]) *Cp. Ezech. 28, 14: 'Tu cherub extentus, et protegens, et posui te in monte sancto Dei, in medio lapidum ignitorum ambulasti'.*

[3]) *The chelidonius is meant.*

[4]) A. Fischer *suggests 'Quarz' for this stone, and* Cockayne *(II. Preface XXIV) alabaster.* J. F. Payne, *in 'English Medicine in the Anglo-Saxon Times' (Oxford, Clarendon Press 1904), p. 61 takes Cockayne's conjecture as proved, and says: 'A white stone, Lapis alabastrites, or alabaster, is also highly commended.' This cannot be the Albeston (asbestus) of* Lydgate *(see Temple of Glass ed.* Schick, *note p. 125), as there is no mention of the medical qualities of the asbestus in the current descriptions. Here, evidently, as in the case of abeston, Alabastrum has been understood to mean lapis albus.*

⁊ drincan tela micel ⁊ þære readan eorþan dæl scafe þær to ⁊ þa stanas sint ealle swiðe ȝode of to drincanne wiþ eallum uncuþlicu[*m*] þinȝ[*um*]. þonne þæt fyr of þam stane aslezen, hit is ȝod wið lizetta ⁊ wið þunorrada ⁊ wið ælces cynnes ȝedwol þinȝ ⁊ ȝif mon on his weȝe biþ ȝedwolod, slea him anne spearcan beforan, biþ he sona on rihtan· þis eal het þus seczean ælfrede cyninȝe domne helias patriarcha on ȝerusalem. Læceboc II, LXIV; Leonhardi, G-W. Bibl. der ags. Prosa VI 87—8: Cockayne II 290.

The descriptions of the stones in this section are almost all merely translations. The only ones which seem to be at all popular are those from the homilies and from the Læce Boc. Since it is expressly said that 'Domne Helias Patriarcha on Ierusalem' sent King Alfred the intelligence of the 'white' stone's wonderful powers, we have here perhaps a clue to the source of the other 'virtuous stones' of the Læce Boc. One could almost believe that Helias had sent King Alfred a book of a similar nature to that which Evax 'the old Arabian king' sent to Nero (cf. V. Rose in Hermes IX), and through this channel the medicinal lapidary of the orient came to England. It is a pity that we possess only fragments of the OE. Physiologus, for in the complete work there must have been descriptions of precious stones as in the Latin original.

Precious Stones in General in Old English Poetry.

Although precious stones are only twice specifically named in Old English poetry, in translations from a Latin original with no alteration, we hear of gems many times in the poetry. When we examine the most striking ornament of the verse aside from Alliteration — the kenningar, we find many beautiful tropes with precious stones for their subject. We have kenningar for:

1. The Eyes.

we mid þam oðrum ne maȝun
heafodȝimmum hyzeþonces ferð

eagum þurhwlitan ænge þinga,
hwæþer him yfel þe god under wunige.
Christ 1331. G-W. III 43.

swylce he his eagan ontynde,
halge *heafdes gimmas*, beseah þa to heofona rice.
Guð. 1275—6 G-W. III 91.

hælo of *heafodgimme.* Denksprüche aus Exeter Hs. 44.
G-W. I 343.

þæt hie eagena gesihð
hettend heorogrimme, *heafodgimme*
ageton gealgmode gara ordum. Andreas 30—32.

and his *heafdes segl*
abreoton mid billes ecge. Andreas 50—1.

2. The Sun.

Ne mæg hit steorra ne stan ne *se steapa gimm*,
wæter ne wildeor wihte beswican.
Salo. u. Sat. 284—5. G-W III 318.

Junius on geard, on ðam *gim* astihð. Menol. 109.

symle ic gehyrde, þonne *heofones gim*
wyncondel wera . . . . swegelbeorht sunne.
Guðlac. 1185—6. G-W III 89.

⁊ ongean cuman godes condelle,
glædum gimme. Phoenix 91—2. G-W. III 98.

siþþan *wuldres gim* . . . . grund gescineþ. do. 117—8 p. 99.

hluttor heofones gim haligˇ scineð. do. 183 p. 101.

þonne *swegles gim*
on sumeres tid sunne hatost. do. 208, p. 102.

þonne swegles leoht
gimma gladost. do. 288—9, p. 104.

sunnan on sumera, þonne *swegles gim.* Boet. Met. 22, 23.

Syððan *heofones ȝim*
ȝlad ofer ȝrundas, ȝæst yrre cwom etc.
Beow. 2072—3.

þæt he a domlicost dryhten herede,
weorðade wordum, oð ðæt *wuldres ȝim*
heofontorht onhlad. Andreas. 1267—9.

3. Christ or God.

ðæt *se earcnanstan* eallum sceolde
to hleo ⁊ to hroþer hæleþa cynne
weorðan in worulde. Christ 1196—8. G-W. III p. 39.

cyninȝ þrymlice
of his heahsetle halȝum scineð,
wlitiȝ wuldres ȝim. Phönix 514—6. G-W. III 111.

See also the following passage.

4. The Stars.

ahæfen wæren *halȝe ȝimmas*
hædre heofontunȝol healice upp,
sunne ⁊ mona. Hwæt sindon þa
ȝimmas swa scyne buton ȝod sylfa?
Christ 692—5. G-W. III 23.

[heofon] torhtne ȝetremede *tunȝolȝimmum.* do. 1150—1 p. 38.

5. The Sheath of a Sword? (Bosworth-Toller).

byrne is min bleofaȝ, swylce beorht seomað
wir ymb þone *wælȝim,* þe me waldend ȝeaf.
Rätsel XXI 3. G-W. III 195.

6. The Mother? (Thorpe).

Wynsum *wuldorȝimm.* Rätsel LXXXIV 25 G-W. III 230.

Then again, although no kenning, she is said to be: ȝimmum deorra. v. 36.

Then we have gems mentioned as similes:

⁊ þæt ńebb lixeð
swa ȝlæs oþþe ȝim. Phoenix 299—300. G-W. III 104.

Is seo eaȝȝebyrd
stearc ⁊ hiwe stane [1]) ȝelicast,
ȝladum ȝimme, þonne in ȝoldfate
smiþa orþoncum biseted weorþeð.
do. 301—4, p. 104—5.

Nu ðu miht ȝecnawan, þæt þe cyninȝ enȝla
ȝefrætwode furður mycle
ȝiofum ȝeardaȝum þonne eall ȝimma cynn.
Andreas 1517—9.

swylce heofonsteorran
oððe ȝodȝimmas, ȝrunde ȝetenȝe,
næȝlas of nearwe neoðan scinende
leohte lixton. Elene 1112—5.

Also as signs of wealth and power:

Gylden is se ȝodes cwide ȝimmum astæned,
hafað sylfren leaf. Salomo u. Sat. 63. G-W. III 307.

þær se beorhte beaȝ broȝden wundrum
eorcnanstanum eadiȝra ȝehwam
hlifað ofer heafde. Phoenix 602—4. G-W. III 114.

tir welȝade,
blæd blissade, [bleo ȝlissade]:
ȝold ȝearwade, ȝim hwearfade
sinc searwade, sib nearwade.
Reimlied 34—7. G-W. III, 161.

þær wæs ȝesyne sincȝim locen
on þam hereþreate, hlafordes ȝifu. Elene 264—5.

Heo þa rode heht
ȝolde beweorcean ⁊ ȝimcynnum,
mid þam æðelestum eorcnanstanum
besetton searocræftum ⁊ þa in seolfren fæt
locum belucan. Elene 1022—6.

ȝimmas hæfdon
bewriȝene weorðlice wealdes treow. Traumges. 16—17.

[1]) Cosijn in Paul-Braune's Beiträge XXIII, Anglosaxonica. 'Phoenix 302. stáne 'hyacintho', das auch in der C. past. nicht übersetzt ist.'

eall þæt beacen wæs
bezoten mid zolde; zimmas stodon
feowere æt foldan sceatum, swylce þær fife wæron
uppe on þam eaxlezespanne. do. 6—9.

næs þa scealca nan
þe mete oððe drinc etc.... ne heora wæda þon ma
sioloce siowian, ne hi siarocræftum
zodweb ziredon, ne hi zimreced
setton searolice. Boeth. Metr. 8, 21—5.

Ʒeseah he frætwum beorht
wliti wuldres treo ofer wolcna hrof,
zolde zezlenzed: zimmas lixton. Elene 88—90.

sum searocræftiz
zoldes ⁊ zimma, þonne him zumena weard
hateð him to mærþum maþþum renian.
Der Menschen Gaben 58—60. G-W. III 142.

wlonc ⁊ winzal wiɀhyrstum scan,
seah on sinc, on sylfor, on searozimmas,
on ead, on æht, on eorcanstan.
Die Ruine 35—7. G-W. I 301.

swylce hie æt Finnes ham findan meahton
siɀla, searozimma. Beowulf 1156—7.

he þa frætwe wæɀ,
eorclanstanas ofer yða ful. Beowulf 1207—8.

Bio nu on ofoste, þæt ic ærwelan,
zoldæht onzite, zearo sceawize
swezle searozimmas, þæt ic ðy seft mæze
æfter maððumwelan min alætan
lif and leodscipe, þone ic lonze heold. Beowulf 2747—51.

[Ʒeseah] mazoþezn modiz maððumsizla fela, do. 2757.

Þær is zeat zylden, zimmum zefrætewod,
wynnum bewunden. Christi Höllenfahrt 283—4. G-W. II. 557.

on þære eðyltyrf (i. e. the river Fison)
niððas findað nean ⁊ feorran
ȝold ⁊ ȝymcynn [1]), ȝumþeoda bearn
þa selestan, þæs þe us secȝað bec. Genesis 224—7.

ðim sceal on hringe
standam steap and ȝeap. Cott. Denkspr. 22.

Holthausen completes Beowulf 3102 to read:
seon ond secean searo [gimma geþræc].

Also we have precious stones spoken of as being transitory, weak, vain:

Þeah he micel age
goldes and gimma and gooda gehwæs . . . .
ne mot he þara hyrsta hionane lædan
of ðisse worulde wuhte þon mare
hordgestreona ðonne he hiðer brohte. Boeth. Metr. 14, 2—11.

(Nero) wlitegum wædum, wundorlice
golde geglengde and gimcynnum.
Boeth. Metra 15, 3—4, p. 173.

Eala! hwæt se forma feohgitsere
wære on worulde, se þæs wongstedas
grof æfter golde ⁊ æfter gimcynnum. do. 8, 55—7, p. 162.

golde gegerede ⁊ gimcynnum. do. 25, 6, p. 191.

Also in two passages precious stones are mentioned with a certain amount of ridicule:

hwæðer ge willen on wuda secan
gold ðæt reade on grenum triowum?
Ic wat swa ðeah þ hit witena nan
þider ne seceð, forðæm hit þær ne wexð,
ne on wingeardum wlitige gimmas. Boeth. Metr. 19, 5—9, p. 136.

is ðæt wundorlic, þ we witan ealle,
þ mon secan sceal be sæwaroðe

[1]) A translation of Gen. 2, 12: et aurum terrae illius optimum est: ibi invenitur bdellium, et lapis onychinus.

⁊ be eaofrum æþele gimmas
hwite ⁊ reade ⁊ hiwa gehwæs . . and yet they are wilfully blind to their fate. Boeth. Metr. 19, 20—23, p. 176.

When we study these passages we are at once struck by the fact that we are dealing with a naive art product. In very few places are gems looked upon as dangerous, and all these cases are to be found in the translation of Boethius. Since these passages are repeated in the prose translation, see the Latin originals quoted on pages 74 ff.

In all other passages in the poetry, precious stones are portrayed with a charming naiveté as objects of beauty and of legitimate pleasure.

Precious Stones in General in Old English Prose.

In Old English prose we have a large number of references to precious stones in general, and, as is easily to be understood, their application has a much wider range than in the poetry. So wide is this range that it is difficult to bring all the references under a general scheme of classification. We have:

A. Precious stones as a sign of riches, or honor.

1. In the Anglo-Saxon Chronicle (p. 222) An. 1086. After the death of his father William the Conqueror, se cyng [William Rufus] ferde to Winceastre ⁊ sceawode þ madme hus. ⁊ þa gersuman þe his fæder ær gegaderode· on golde ⁊ on seolfre· ⁊ on faton· ⁊ on pællan· ⁊ on gimman· ⁊ on manige oðre deorwurðe þingon· se earfoðe sindon to ateallene.
2. The ornamentation of the hall of Ahasuerus in the beginning of the Book of Esther, 1, 6: 'Et pendebant ex omni parte tentoria aerii coloris et carbasini ac hyacinthini, sustentata funibus byssinis, atque purpureis, qui eburneis circulis inserti erant, et columnis marmoreis fulciebantur. Lectuli quoque aurei et argentei, super pavimentum smaragdino et pario stratum lapide, dispo-

siti erant: quod mira varietate pictura decorabat',[1]) is very simply paraphrased by: 'on pellum and purpuran and ælces cynnes zymmum'. Ælfric Be Hester 18.

3. Đa hio þis geherde seo eadige cwen elena. þa wundrode hio swiþe þæs mycelan geleafan þe iudas. to gode hæfde. ⁊ hio þa halgan cristes rode bewyrcan het mid golde ⁊ mid seolfre. ⁊ mid diorwurþum gimmum. ⁊ cirican het getimbrian on þære ilcan stowe þe seo rod on afunden wæs. þâre Halgan Rode Gemêtnes, in Morris' Legends of the Holy Rood EETS. 46, p. 15.

B. As Personal Ornaments. Here we must make two subdivisions:

a. Legitimate and worthy, as in Apollonius of Tyre; heo hi silfe mid cynelicum reafe gefrætwode ⁊ mid purpran gescridde ⁊ hire heafod mid golde ⁊ mid gimmon geglængde. p. 23.

b. Meretricious and false.

1. [S. Pelagia] wæs æryst mima in Antiochia þære ceastre, þæt is scericge on urum geþeode. seo glengde hi swa þætte noht næs on hyre gesewen buton gold ond gimmas, ond eall hyre gyrela stanc swa ælces cynnes ricels. O. E. Martyrol. 190, 9—12. Oct. 19. S. Pelagia.

2. þa het se fæder hym [S. Crisantes] gelâedan to swyðe gleawe [fæmnan], seo wæs gefrætwod myd golde ond myd gymmum, þæt seo sceolde hys geþoht oncyrran, þære nama wæs Darie. O. E. Mart. 214, 14. Nov. 28. St. Chrysanthus.

3. Here also belongs the story of Gregory, who: eode âr his gecyrrednysse geond Romana-burh mid pællenum gyrlum, and scinendum gymmum, and readum golde gefrætewod; ac æfter his gecyrrednysse he ðenode Godes ðearfum, he sylf ðearfa, mid wâcum

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[1]) *Probably the passage relating to the hall of the Indian king Forus which S. Thomas built in heaven, belongs here: 'seo heall wæs getymbred ynnan ond utan myd grenum ond myd hæwenum ond myd hwytum'. Herzfeld adds in a footnote 'stanum om.' and translates: 'the hall was built within and without with green and purple and white stones'. O. E. Martyrology, p. 220, 23—4. Dec. 21. S. Thomas.*

wæfelse befangen. Thorpe, Ælfric II 118—120. S. Gregorii Pape Urbis Romane Incliti.

4. St. Æthelthryth takes the terrible ulcer as just punishment because she had formerly adorned herself so: þonne me nu þis geswel scynð for golde and þæs hata bryne for healicum gymstanum. Skeat Ælfric I, XX 59—60.

   This is a copy of Bede 322, 20—24: mid þy (þa iidlan byrðenne gyldenra sigila) me nu for golde ⁊ for gimmum of swiran forðhlifað seo readnis ⁊ bryne þæs swiles ⁊ wærces.

C. As Tribute.

1. The people ða mid glædum mode him [St. Basil] to brohton goldes, and seolfres, and deorwurðra gimma ungerime hypan. Thorpe, Ælfric I 450 De Assumptione Beatae Mariae.
2. þa ðæs on merigen se cyning Polimius gesymde gold, and seolfor, and deorwurðe gymmas, and pællene gyrlan uppan olfendas, and sohte ðone apostol [St. Bartholomew]. Thorpe, Ælfric I 458 and immediately following is a repetition. Passio Sci Bartholomei Apostoli.
3. Or as St. Lucia: þus tihte gelome þa modor oð þæt heo beceapode þa scinendan gymmas and eac hire landare wið licgendum feo, in order to build a church. Skeat, Ælfric I, IX 52—4. S. Lucy.
4. [Cosdrue] wæs swa up-ahafen. and swa arleas brega. þæt he wolde beon god. and worhte þa of seolfre ænne heahne stypel. on stanweorces gelicnysse. and mid scinendum gymmum besette eall þæt hus. Eraclius conquered him and killed his son and:

   betæhte ða his here þone heagan stypel. mid eallum þam seolfre. and he sylf genam þæt gold. and þa gymmas. into godes cyrcan. Skeat's Ælfric II, XXVII 27—32; 79—81. Exaltatio Sancte Crucis.

D. As Temptation.

1. þa com hyre [St. Pelagia] deofol to ond hy awehte ond cwæð to hyre: 'min hlæfdige, gif þe wæs gold to lytel

oðče seolfor oðče deorwyrðra gimma oðče ænigra woroldwelena' . . . . O.E. Mart. 190, 24. Oct. 19. St. Pelagia.

2. Similar is the temptation of St. Agnes: Ða brohte se cniht to ðam clænan mædene. deorwurða gimmas. and woruldlice glencga. and behêt hire wela gif heo wolde hine. Skeat. Ælfric I, VII 19—27.
3. Likewise Affrodosia 'se fracedosta winman' complains: Ic hire (Agatha) bead gymmas. and gyrlan of golde . . . . and heo þæt eall forseah on meoxes gelicnysse. þe lið under fotum. Skeat, Ælfric I, VIII 35—8.
4. In order to tempt: com þa (Daria) geglenged mid golde to þam cnihte (Crisantes)
and scinendum gymstanum swilce sunbeam færlice. Skeat's Ælfric II, XXXV 89—90. Passio Chrisanti et Dariae.

E. The Vanity and Fruitlessness is, as a matter of course, much more frequently mentioned than in the poetry.

1. In the Chronicle even, we hear a sad tone: Eala hu leas ⁊ hu unwrest is þysses middangeardes wela. Se þe wæs ærur rice cyng. ⁊ maniges landes hlaford (William the Conqueror) he næfde þa ealles landes buton seofon fot mæl. ⁊ se þe wæs hwilon gescrid mid golde ⁊ mid gimmum. he læg þa oferwrogen mid moldan. Plummer-Earle p. 219, An. 1086.
2. This same thought is to be found in the Homilies, e. g. and hwær côm seo frætwodnes heora husa and seo gesomnung þara deorwyrþra gimma oþþe þæt unmæte gestréon goldes and seolfres, oþþe eal se wela þe him dæghwamlice gesamnodan má and ma, and nystan ne ne gemdon hwonne hie þæt eall anforlætan sceoldan? Bl. Hom. 99. Þonne þæs monnes saul ût of his lichoman gangeþ, þe him wæron ær his æhta leofran to hæbbenne þonne Godes lufu, þonne ne gefultmiaþ þære saule þara gimma frætwednes, ne þara goldwlenca nán þe his lichoma ær mid oferflownessum gefrætwod wæs, and þa eorþlican gestréon swiþor lufode þonne he his gast dyde, oþþe urne Drihten þe hine gesceop. Bl. Hom. 195. ðeah þe þas caseras odde rice cyningas odde ænige odre wlance men him hâton gewyrcan heora byrgene of marmanstane

and ûtan emfrætewjan mid readum golde, þeahhwæðere se deað hit eal todæld; þonne bid seo gleng agoten, and se þrym tobrocen, and þæt gold tosceacen, and ða gymmas toglidene, and ða lichaman gebrosnode and to duste gewordene. Wulfstan 148, 18—25.

Deah we þissa worulde wlenca tiljan swiðe and in wuldre scinan swiðe; þeah we us gescirpen mid þy readestan godwebbe and gefrætwjan mid þy beorhtestan golde and mid þam deorwyrþestan gimmum uton ymbehon, hwædere we sceolon on nearonysse ende gebidan. deah þe ða mihtegestan and þa ricestan hatan him reste gewyrcan of marmanstane and mid goldfrætwum and mid gimcynnum eal astæned and mid seolfrenum ruwum and godwebbe eall oferwrigen and mid deorwyrðum wyrtgemengnessum eal gestreded and mid goldleafum gestrewed ymbutan, hwædre se bitera deað þæt todæled eal. Þonne bid se glencg agoten and se þrym tobrocen and þa gymmas toglidene and þæt gold tosceacen and þa lichaman tohrorene and to duste gewordene. Wulfstan 262, 19—263, 10.

Æfter reafe scinendum ⁊ leoht stana nacode ⁊
post uestem fulgentem et lumen lapillorum nûdi et

earme to helwarum to þreagenne nyþer astigað.
míseri ad inferna torquendi descendunt.
Defensor's Liber Scintillarum 182, 3.

3. The way in which Alfred expanded his original, Boethius, shows his own opinions on this head.

ne me na ne lyst mid glase geworhtra waga ne heahsetla mid golde ⁊ mid gimmū gerenodra, ne boca mid golde awritenra me swa swiðe ne lyst swa me lyst on þe rihtes willan. Boeth. V § 1 (11, 26).

nec bibliothecae potius compactos ebore ac vitro parietes, quam tuae mentis sedem requiro. Lib. I Prosa V Migne 63, 643 A.

F. Ironical are the passages from Boethius which are, for the most part, also found in the Metra. It may be remarked in passing that these passages are some of them translations of the Latin Metra instead of the Prosae.

Hwæþer nu gimma wlite eowre eagan to him getio hiora to wundriganne? Swa ic wat þ hi doð. Hwæt, sio duguð þonne þæs wlites þe on þæm gimmum bið, bið heora, næs eower. þy ic eom swiðe ungemetlice of wundrod hwi eow þince þære ungesceadwisan gesceafte godweb betere þonne eower agen god; hwi ge swa ungemetlice wundrigen þara gimma oþþe æniges þara deadlicena ðinga þe gesceadwisnesse næfð; forðæm hi mid nanū ryhte ne magon gearnigan þ ge heora wundrien. Boeth. XIII p. 28—9.

An gemmarum fulgor oculos trahit? Sed si quid est in hoc splendore præcipui, gemmarum est lux illa, non hominum: quas quidem mirari homines vehementer admiror. Lib. II Prosa V.

Hwæt, þ is wundorlic þ geornfulle men witon þ hi sculon secan be sæwaroðe ⁊ be æaofrū ægðer ge hwite gimmas ge reade ⁊ ælces cynnes gimcynn. Boet. XXXII p. 73. 32—74, 2.

Ipsos quin etiam fluctibus abditos || Norunt recessus aequoris, || Quae gemmis niveis unda feracior, || Vel quae rubentis purpuræ, || Nec non quæ tenero pisce, vel asperis Præstent echinis littora. Lib. III Metr. VIII.

Ac þa gyldenan stanas, ⁊ þa seolfrenan, ⁊ ælces cynnes gimmas, ⁊ eall þes andwearda wela, ne onlihtað hi nauht þæs modes eagan, ne heora scearpnesse nauht gebetað to þære sceawunga þære soðan gesælðe; ac get swiðor hi

Non quidquid Tagus aureis arenis || Donat, aut Hermus rutilante ripa || Aut Indus calido propinquus orbi, || Candidis miscens virides lapillos, || Illustrant aciem, magisque cæcos || In suas condunt animos tenebras. Lib. III Metrum X.

ablendað þæs modes eagan þoñ hi hi ascirpan. Boeth. XXXIV 89, 12—16.

Hwæðer ge nu secan gold on treowū? ic wat þeah þ ge hit þær ne secað, ne finde ge hit no, forþāðe ealle men witon þæt hit þær ne weaxð þe ma ðe gimmas weaxað on wingeardū. Boeth. XXXII p. 73, 24—7.

Eheu, quæ miseros tramite devios || Abducit ignorantia! | Non aurum in viridi quæritis arbore, || Nec vite gemmas carpitis. Lib. III, Metr. VIII.

G. As we have already noticed in the poetry, precious stones are frequently used symbolically as well as in simple similes.

1. Hy synt ma to lufianne þonne gold oðče deorwurðe gimmas. Paris Ps. 18, 9.
2. mid ðâm neorxnawonges compgimmum âstæned. Salomon & Saturn 150, 84.
3. þone deorwyrðan gym — seo halige sawl. O. E. Martyr. 220, 7. Dec. 14. St. Ursicinus.
4. þu sendest his heafod kynegold, mid deorwyrþum gimmum astæned. Paris Ps. 20, 3.
5. So wonderful is the grace of almsgiving, that a poor man 'sylle wacne stân' and wurðfulne gym underfô. Skeat, Ælfric II, XXXIV 299. Passio Sanctae Cecilie Virginis.
6. ond þa sægde se mon eallum folce, se þe hi beheafdade, þæt he gesege hyra sawle þa hi ut eodon of þæm lichoman, swelce heo wæren mid gimmum gefretwade ond mid goldebeorhtum hreglum gegerede. O. E. Martyr. 92, 8—10. June 2. St. Marcellinus and St. Petrus.
7. The following have a mystical interpretation:
   a. seče me bead bæteran frætegunga.
      And his geleafan hring me let to wedde (i. e. Christ) And me gefrætewode. mid ûnasmeagendlicra wurðfulnysse. He befeng minne swiðran. and eac minne swuran. mid deorwurðum stanum. and mid scinendum gimmum. Skeat, Ælfric I, VII 29—33. S. Agnes.

b. (Jeremiah said): 7 ða giemmas ðara halignessa licggeað toworpne æfter stræta endum. Ðonne licggeað ða giemmas toworpne æfter strætum, ðonne ða menn ðe hie selfe to ðære ciricean wlite æmtegian sceoldon on ðam dieglum ðenungum ðæs temples, ðonne hie ute wilniað ðara rumena wega ðisse worulde. Soðlice ða gimmas ðara halignessa to ðæm wæron gemacod ðæt hi scoldon scinan on ðæs hiehstan sacerdes hrægle betwux ðam halegstan halignessum. Cura Past. 135.

c. To þam geweorce brôhte þæt folc gold and seolfor and deôrwirðe gimstânas and menigfælde mærða; ... þæt seolfor getâcnode godes sprâca and þâ hâlgan lara, þe we habban sceolon tô godes weorcum; þâ gimstânas getâcnodon mislîce fægernissa on godes mannum. Ælfric de vet. et novo test. p. 23, 40—5.

d. The Queen of Sheba came to Solomon: and hire olfendas bæron suðerne wyrta, and deorwurðe gymstânas, and ungerîm goldes . . . Heo forgeaf ðam cyninge ða hundtwelftig punda goldes and ungerîm deorwurða wyrta and deorwurðra gymstâna ... Seo cwên com to Salomone mid micclum lâcum on golde, and on deorwurðum gymstanum and wyrðbræðum; and þæt bæron olfendas. Seo geleaffulle geladung, þe cymð of ælcum earde to Criste, brincð him ðas foresêdan lâc æfter gastlicum andgite. Heo offrað him gold þurh soðne geleafan, and wyrtbræðas þurh gebeda, and deorwurðe gymmas þurh fægernysse gôdra ðeawa and haligra mægena. Thorpe, Ælfric II 584—6. Dedication of a Church.

e. Se apostol (Paulus) cwæð, 'Swa hwâ swa getimbrað, ofer ðisum grundwealle, gold, oððe seolfor, oððe deorwurðe stânas, oþþe treowa, streaw oþþe ceaf, ânes gehwilces mannes weorc bið swutel . . . Ðurh þæt gold we understândað geleafan and gôd ingehyd; þurh þæt seolfor, rihtlice spræce and getingnysse on Godes lâre; ðurh þa deorwurðan gymstânas, halige mihta; ... Gold and seolfor and deorwurðe stânas beoð on fyre afândode, ac hî ne beoð swa-ðeah mid

ðam fyre fornumene. Thorpe, Ælfric II 588, 23 to 590, 5.

f. Soðlice Paulus cwæð se apostol, þæt Crist wære staþol ælces weorces, ⁊ eac he cwæð: swa hwylc man swa ofer þisne staþol timbrað ⁊ seteð ȝold oþþer seolfor oððe deorwyrðe stanas, treow oþþe hiȝ oþþe healm, anra ȝehwilces mannes weorc þæt fyr acunnað hwylc hit sy' . . . forþon us is ȝeornlice to ȝeþencanne, þeah þe þæt treow ⁊ þæt hiȝ ⁊ þæt healm forbyrne on þam huse, þæt þæt ȝold ⁊ þæt seolfor ⁊ þa deorwurðan stanas na ne forbyrnað; swa eac þa rihtan weorc ⁊ þa ȝodan þær wuniað butan bærninȝe in þam rihtwisan mæn, ac þæt þæt fyr fornime þurh clænsunȝe þa medmestan ⁊ þa leohtestan synne, þe he ær unȝebeted hæfde. Wærferð's Gregory 328, 22. N. B. The passage in Wærferð's Gregory 321, 21 in which 'þa ȝyldenan stanas' occurs, is an error for 'stafas' although it is a translation of the Latin 'laterculos aureos' (Migne 77, 388 B); this is conclusively proved by the other passages: 321, 11 wæs ȝetimbrod mid ȝyldenum stafum (laterculis aureis aedificari videbatur. Migne 77, 388 A); 319, 7 þæt hit wære mid ȝyldenum stafum ȝetimbrod (quæ aureis videbatur laterculis construi. Migne 77, 384 C). This is not without value as attesting to the common building material of the time.

H. Later in such books of travel and adventure as Maundeville we have the native lands of gems described; a precursor of this type we have already in the Old English literature in the 'Epistola Alexandri' and in the 'Wonders of the Orient'.

1. ⁊ hie eac swylce þ min weorod ⁊ þa mine þeȝnas ⁊ eal min her ȝoldes ⁊ eorcnanstane þ hie ȝeherȝad ⁊ ȝenumen hæfdon micel ȝemet mid him wæȝon ⁊ læddon. Epist. Alex. ad Arist. 6, 13.

2. XXVI. Donne is oðer rice on babilonia landum þær is seo mæste dun betweoh media dune ⁊ armenia. Seo is ealra duna mæst ⁊ hiȝest þær syndon ȝedefelice menn þa habbað him to kynedome ⁊ to anwealde þa readan sæ þær beoð kende þa deorwurðan ȝimmas. Cock. Narr. 37.

3. XXXII. Đonne syndon treowcynn of ðam þa deorweorðstan stanas beoð acende ⁊ þanon þte hi growaþ. Cock. Narr. 38. This last idea has its origin in the adventurous author's wild love of paradox which seeks to present as realities the most unreasonable things; — one could almost believe that it was incited by the passage above quoted from Boethius Lib. III Metrum VIII; of course this has nothing to do with the English writer, since the paradox is present in the Latin original.

Here also belong the miracles of St. John the Evangelist where he makes whole the gems which the philosopher's disciples have crushed; and his changing the common pebbles into costly gems, as told in Thorpe's Ælfric I 60—2; 64; 68, and his blessing the heaps of stones: 'twegen beorgas lytelra stana he gesenode to æðelum gimmum', as told in the Martyrology p. 8, 21, Dec. 27 St. John the Gospeller. Also in the Dreambook we have the interpretation of dreams concerning precious stones:

> ȝimm of rinȝe forleosan sum þinc forlæt. Cock. Lch. III 204.
> ȝif þu ȝesihst ȝimmas deorwyrða findan spellu ȝe[tacnað]. do. p. 213—4.

(IV) [G]if him þince, þæt he ȝimmas sceawiȝe, þæt bioð mæniȝfeald and uncuðlic þinȝ. M. Förster in Herrig's Archiv CXX p. 303. One can see from the treatment of precious stones alone that the prose is the product of a less naive age than the poetry.

Conclusion.

A custom of the primitive Teutons to which we have many references, is the worship of stones. We have many direct witnesses to this fact, among others, in the Laws of St. Boniface (Concilium Liptinense, Migne 89, 809 ff.) VII. De his quae faciunt super petras.[1]) This cult was brought from

[1]) *In the sermon of S. Eligius of Noyon († 659) contained in his Life written by S. Audoenus, Bishop of Rouen, Lib. II c. 15 (Migne 87, 528) we read: Nullus Christianus ad fana, vel ad petras, vel ad fontes, vel ad arbores, aut ad cellos, vel per trivia luminaria faciat,*

the continent to England. It may be easily seen that this sort of worship was quite universally prevalent, from the number of prohibitory laws. In the Canones de Remediis peccatorum of St. Egbert of York (Migne 89, 450 D) we have: XI. De Auguriis vel divinationibus. Auguria vel sortes, quae dicuntur falsa sanctorum, vel divinationibus observare, vel quarumcunque scripturarum inspectione futura promittunt, vel votum voverit in arborem vel in quamlibet rem excepta Ecclesia etc. To this is added in the Poenit.: vel persolverit ad arborem, vel lapidem, vel ad quamlibet.

In the Northumbrian Priest-laws (ed. Liebermann p. 583), likewise from York, is: Gif friðgeard sy on hwæs lande abuton stan oðde treow oðde wille oðde swilces ænige fleard, þonne gilde se þe hit worhte lahsliht, healf Christe healf landrican.

Then in II Cnut 5, 1 (Liebermann p. 312): 'Hæðenscipe byð, þæt man deofolgyld weorðige, þæt is þæt man weorþige hæðene godas ⁊ sunnan oðde monan, fyr oðde flod, wæterwyllas oðde stanas oðde æniges cynnes wûdutreowa, oðde wiccecræft lufige.

The following testimonials to this practice are from Thorpe 'Ancient Laws': Si quis ad arbores, vel ad fontes, vel ad lapides, sive ad cancellos, vel ubicunque, excepto in aecclesia Dei, votum voverit, aut exsolverit, III. annos cum pane et aqua poeniteat; et hoc sacrilegium est, vel dæmoniacum. p. 293. Theodori Arch. Cant. Lib. Poenitentialis. XXVII § 18.

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aut vota reddere præsumat... Nulla mulier præsumat succinos ad collum dependere etc.

Also, in the Homilia de Sacrilegiis, which its editor, Caspari, considers to have been written in the eighth century (p. 70) 'in den nördlichen Gegenden des fränkischen Reichs' (p. 73), C. II § 2 (p. 6): 'Quicumque ergo, fratres, nomen Christi credet et fidem catholicam suscipit, reuersus est sicut canes ad uomitum suum, qui ista obseruare uoluerit: id est antiquas aras aut lucos, ad arbores et ad saxa et ad alia loca uadet, uel de animalibus siue aliut ibi offert, uel ibi epulatur. Sciat, se fidem et baptismum perdedisse.'

Migne (v. supra) refers to the Concilium Nannetense, c. 20: 'Lapides quoque, quos in ruinosis locis et silvestribus daemonum ludificationibus decepti venerantur, ubi et vota vovent et deferunt, funditus effodiantur etc., Adde concilium Arelatense II c. 23. Turonense II c. 22. Aquisgranense an. 789 c. 63.

Capitula et Fragmenta Theodori (p. 318. De Incantatoribus, maleficis, et sortilegis): § 3. Auguria, vel sortes quae dicuntur false Sanctorum, vel divinationes, qui eas observavit, vel quarumcunque scripturarum, vel vota voverit vel persolverit ad arborem, vel ad lapidem, vel ad quamlibet rem excepto ad ecclesiam, omnes excommunicentur. Si ad poenitentiam venerint, clerici annos tres, laici unum et dimidium poeniteant.

Poenitentiale Ecgberti, Arch. Ebor. Lib. II p. 371.

22. Gif hwylc man his ælmessan zehâte oððe brinze to hwylcon wylle. oððe to stâne. oððe to treôwe· oððe to ænigum oðrum zesceaftum· butan on Godes naman to Godes cyrican. fæste ·III· zear on hlâfe ⁊ on wætere· ⁊ þeah he zeþristlæce þ he æt swylcum stowum ête oððe drince· ⁊ nâne lac ne brinze· fæste he þeah-hwæðere ân zear on hlâfe ⁊ on wætere:.

Si homo quis eleemosynam suam voverit vel attulerit ad fontem aliquem, vel ad lapidem, vel ad arborem, vel ad alias quaslibet creaturas, nisi in nomine Dei, ad ecclesiam Dei, .III. annos in pane et aqua jejunet; et si præsumserit in talibus locis edere vel bibere, etsi nulla munera afferat, nihilominus unum annum in pane et aqua jejunet.

Canons enacted under King Edgar (p. 396):

XVI. And we lêrað· þ preosta zehwilc cristendôm zeornlîce ârâre. ⁊ ælcne hæðendôm mid-ealle âdwæsce· ⁊ forbêode wil-weorðunza. ⁊ licwizlunza. ⁊ hwata. ⁊ zaldra. ⁊ 5. man· weorðunza· ⁊ ... þa zemearr þe man drîfð 1. on mislîcum zewizlunzum. ⁊ on frið-splottum· ⁊ on ellenum· ⁊ eac on oðrum mislîcum treowum· ⁊ on stânum· ⁊ on manezum mislîcum zedwimerum þe men ondreozað fela þæs þe hî nâ ne scoldon:

(5—1. The variant of this passage reads: treow-wurþunza· ⁊ stân-wurþunza· ⁊ ðone deofles cræft· ⁊ þær man þa cild þurh þa eorðan tihð· ⁊ þa zemearr þe man drihð on zeares niht.)

Also in that deep, passionate sermon of Aelfric, de Auguriis (Skeat I p. 372, 129—135), we hear:

sume men synd swa ablende. þæt hi bringað heora lâc to eorðfæstum stane. and eac to treowum. and to wylspringum.

swa swa wiccan tæcað. and nellað under-standan. hu stuntlice hi doð. oððe hu se deada stân. oððe þæt dumbe treow him mæge gehelpan. oððe hæle forgifan þone hi sylfe ne astyriað. of ðære stowe næfre.

From these numerous laws we can see that this worship of stones, so vehemently denounced by Church and State, was widespread, and indeed was not confined to the laity. Three objects are usually named together as being the recipients of special veneration, tree, stone, and well or spring. From this we may clearly see that the stones so venerated had nothing at all to do with precious stones, but rather with a stone remarkable through its size, location, or peculiar color or marking. Turner gives an example from Asser of 'a celebrated place called the stone of Egbert' as being the appointed place of meeting of King Alfred and his followers (I Bk. IV c. X p. 337).

A very common phenomenon observed in names of persons in Old English is the compound with *-stan*. The following list is taken from Searle's Onomasticon Anglo-Saxonicum:

Achestan
Aelfstan
Aþelstan
Beagstan
Beanstan
Beorhstan
Beornstan
Brunstan
Burgstan
Ceolstan
Coenstan
Cynestan
Deorstan
Dunstan
Eadstan
Ealcstan
Eanstan
Ecgstan
Friðustan
Godstan
Goldstan
Heahstan
Helmstan
Heorstan
Herestan
Hunstan
Leofstan
Mægenstan
Manstan
Ordstan
Rædstan
Rûmstân
Sigestan
Stanburh
Stancytel
Stanflæd
Stangrim
Stanhand
Stanheard
Stanhere
Stanmære
Stanwine
Ðurstan
Titstan
Ulestan
Ulfstan
Wærstan
Wenstan
Weohstan
Wigstan
Withstan
Wilstan
Winestan
Wulfstan
Wynstan

So, more than fifty names, many more than in Old High German (Förstemann in the Altdeutsche Namenbuch gives 17). Förstemann asks as to the meaning of these Composita: 'etwa als sinnbild von festigkeit?' Yes, it may well be that such names as Aþelstan, Burgstan, Helmstan have this significance: Firm-in-nobility, Firm-as-a-castle, Strong-as-a-helm, but this explanation does not suffice in all cases; e. g. Aelfstan, Freðestan, Healstan, Sigestan, Durstan, perhaps also Wulfstan, Cynstan, Leofstan, Wenstan, Wigstan, and evidently Wihstan show rather traces of the old heathen worship.[1])

We have many instances, especially in the Latin literature, of the use of precious stones as ornaments. St. Boniface speaks of 'gemmata metalla' (Enigm. 168) and in the Vita S. Livini he describes the vestments of a priest: 'et ad honorem sancti sacerdotii sacrosancto ordine consecratum sublimavit, eique casulam purpuream auro gemmisque composite peror-natam, et stolam cum orario gemmis pretiosissimis auroque fulgido pertextam', yet, 'ipse etiam sub vestimentis pontificalibus purpuratis, auro, gemmisque decoratis, cilicio semper indutus erat, et pane subcinericio, cineribusque commisto atque par-cissimo aquae gustu per dies singulos victitabat (Migne 89, 879—881 A, Vita S. Livini).

In Alcuin's poem de Pontif. et SS. Eccl. Cborac. we read:

Vasa ministeriis praestans pretiosa sacratis
Argento, gemmis aras vestivit et auro,
Serica parietibus tendens velamina sacris. II 819 C.

Also: Postea rex felix ornaverat Offa sepulcrum (Oswaldi)
Argento, gemmis, auro, multoque decore. II 821 C.
Ast altare aliud fecit, vestivit et illud
Argento puro, pretiosis atque lapillis. II 842 C;

and in many other places he refers to precious stones in a general way. Among other things, seal-rings are mentioned

[1]) *Interesting in this particular are the following: petra = on halne stan (ps. LX 1); petram = on swiðe heanne stan (XXXIX 3); petrae = æt strangum stane (CXL 6), all from the Paris Psalter, and: under harne stan, Beowulf 887; 2553; 2744; on stranzne stan Salo. & Saturn 114 G-W. III 310; ofer harne stan Beowulf 1415. In these passages we see clearly half-crystallized Composita.*

in a letter of Charlemagne (written however by Alcuin) [ed. Jaffe p. 237]: Cernimus namque in metallis conflatorio sive sculptorio opere, in gemmis insignibusque lapidibus mira sculptoris arte, in marmoribus caeterisque lapidibus latomorum sive sculptorum industria, in lignis caelatoris scalpello, in lithostratis diversorum colorum per artificem conpaginatis crustulis, in sericis, laneis etc.

Aldhelm in 'de Basilica edificata a Bugge filia Regis Angliae (p. 117), with his barbarously rich diction:

Aurea contortis flavescunt pallia filis,
Quae sunt altaris sacri velamina pulcra.
Aureus atque calix gemmis fulgescit opertus,
Ut caelum rutilat stellis ardentibus aptum,
Sic lata argento constat fabricata patena,
Quae divina gerunt nostrae medicamina vitae,
Corpore nam Christi sacroque cruore nutrimur.
Hic crucis ex auro splendescit lamina fulvo,
Argentique simul gemmis ornata metalla.

Bede has furnished us with an example of precious stones used in bookbinding. See p. 11.

Sharon Turner in his History of the Anglo-Saxons. III 237, says: 'Wilfred . . . . ordered the four Evangelists to be written of purest gold, on purple-coloured parchment, for the benefit of his soul, and he had a case made for them of gold, adorned with precious stones (from Eddius, vita Wilf.).' Also he says (p. 23): Among the ornaments mentioned in Anglo-Saxon documents we read of a golden fly, beautifully adorned with gems (Dugd. Mon. 240) III Bk. 7 c. 5. Their gold rings contained gems; and even their garments, saddles and bridles were sometimes jewelled (Aldh. de Laud. virg. 307. Eddius 60, 62. 3 Gale Script. 494. Dugd. Mon. 24) III Bk. 7 c. 6 p. 32.

We have examples of these ornaments yet in existence to-day, especially among the relics from the graves. These seem to be all of a similar character, so I will only quote two illustrative passages. The first is from Thomas Wright's: The Celt, The Roman and The Saxon, p. 478: 'The circular fibulae found in the barrows in Kent . . . are more usually

of gold than of any other material, are generally ornamented with filigree work, and are set with stones, usually garnets, or with glass or vitreous pastes, and sometimes with enamel.[1]) One of the finest examples of this class of fibulae was found a few years ago at Sittingbourne in Kent. The form of the ornament was that of a double star, set with garnets, or coloured glass, upon chequered foils of gold. The rays of the inner star were of a blue stone. Between the rays of the larger star were four studs, with a ruby in each, surrounded with a circle of garnets, the spaces between being filled up with gold filigree.'

The second passage is from J. M. Kemble's Horae Ferales, p. 85: 'brooches and fibulae, cruciform and circular, buckles and clasps, the whole ornamented with precious stones, or pastes and niello of elaborate patterns, beads of glass and amethysts'.[2])

We can see nothing at all from the above which would lead us to infer that any of the oriental ideas regarding the specific powers of engraved gems worm in rings or carried as amulets, had found a home in England; yet Payne says (Engl. Medicine in the Anglo-Saxon Times p. 115): I arrange the Anglo-Saxon charms under the following heads . . . V. Material magic, that is, the attribution of magical powers to certain objects, such as plants or parts of animals, stones, and *engraved gems*; etc., and again p. 132 he repeats this information, but proves it solely by the passage already given in Læce Boc. III 1 (p. 63), which signifies the stone Chelidonius and no engraved gem.

Turning to the list of Old English names on p. 90, we single out nos. 25, 50, 66, 69, 82, 83 as retaining the Greek form. Gagates (25) could as well be taken from the Latin borrowing of the Greek word, Piriten (66) and Saphiros (69) are Greek endings on a latinized version of the names *Πυρίτης*

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[1]) *King* Alfred's *Jewel in the Ashmolean Museum in Oxford consists of an enamel picture on delicately wrought gold.*

[2]) de Baye *makes mention of precious stones being frequently found in the barrows, including garnets, turquoises, amethysts* etc. The Industrial Arts of the Ags. p. 72. See also p. 78—9.

and *Σάπφειρος*; the remaining three (Magneten 50, Seleten 82 and Topazion 83) are true Greek, the former coming from *μαγνήτης* rather than from the usual *μάγνης*. A large number of words, twenty-two in all, retain their Latin form; in two cases care is paid to be accurate in the endings, 12. carbunculis, 86. unionibus; in 15. Cristallum, it is difficult to discriminate whether the stereotyped nominative form is used as dative singular, or whether it is given the English ending of the dative plural. If we consider the latter as correct, we have another example of the adaptation of words in their foreign dress to English inflection; other cases of the same word are found in no. 16 and 17 where it is declined as a weak masculine. The adjective 18. cristallisce shows the dexterity of the author in naturalizing words; another example of the English declension of a foreign word is 11. carbuncules, 95. Iacintes strong gen., and dative 97. Iacinte; the form 96. Iacincta certainly looks like a dative of the u-declension, caused by the presence of a 'u' in the Latin nominative. On the other hand, the form of the word remains the same except that the first consonant suffers a change in 6. Aðamans, and the vowel is palatalized in 27. Geaspis. In 65. Pumicstan we see an explanatory complex which points to a popular usage, as also in 26. Gagatstan and 51. marmstan. Folk etymology is clearly traceable in 7. Basowanstan and in 52 ff. meregreota; we are in doubt whether a literal translation of the lemma as 67. Redestan can be really a popular word, but there can be no doubt as to the native origin of such words as 21. Eolhsand (see note on p. 48), 24. Fyrstan (p. 51), 28. Gicelstan (p. 46), 29. Gimrodor (see p. 47), 34. Glær (p. 52 ff.), 37. haalstaan (46), 41. Hæwenstan, 48. mæstling (p. 48), 74. Smylting (48), 78. Spærstan.

The results of this investigation lie on the surface: the stones are chosen principally for their brightness, their glitter- garnets, crystal, amethyst, amber, and, since it should be included in the list, enamel, i. e., the glass-like stones — a naive choice still present among all peoples. In the main, we may say that the Englishman of the period under discussion is no more discriminating than Bede in the passage quoted

by Turner III. 66: 'A rich and skilful goldworker, wishing to do some admirable work, collects, wherever he can, remarkable and precious stones to be placed among the gold and silver, as well to show his skill, as for the beauty of his work. Those precious stones are chiefly of a ruddy or aerial colour.'

Aelfric classifies precious-stone names 'synderlice' and 'gemænelîce' (p. 42, 67). Heretofore we have treated them 'synderlice', now we will speak of them 'gemænelîce'. The verb *gimmjaþ* (p. 42, 69) is quite evidently a poetic usage in the sense of the Lemma 'gemmare' and occurs only once; on the other hand we have the Perfect Participle *'astæned'* [1]) five times [p. 67; 74; 76. æstæned p. 40, 13. âstâned p. 76], with the same meaning given it by Grein, although he constructs an infinitive: „â-stænan gemmis ornare"; also in three places we have *'agimmed'* (40, 6; 41, 41) [agymmed p. 45, 159] with the same meaning, together with the form *gegymmod* (42, 73) which is almost identical. We have four examples of the use of *gimbære* 'gembearing' (Sweet) [41, 15 ȝimbærum 43, 75 three times]. Bouterwek is the authority for the form *bulberende* (41, 15) which he quotes from a gl. Hannov.; since it glosses 'bullifer' and that is glossed by 'gemmifer' it belongs here, although the meaning is rather 'ornament-bearing'. We have *gimmiscu* once as Adjective (59).

Composita with 'gim(m)' are: *ȝimreced* (68) 'aula gemmis ornata vel in qua gemmae distribuuntur'. Grein; *scarogimmas* (68 bis) [searogimma 68; 69? seærogim 45, 153; searo gemme 61, 155] which Grein translates with 'gemma artificiosa' and Sweet by 'precious stone'; searo means art, skill, and the Compositum means 'a precious stone set artistically or skilfully', so in this word we see one of the few references to the setting of precious stones; the word *sincgim* (67) as also *sincstan* (Grein Met. 21, 21) seems to refer only to the costliness. In *sigl* (40, 12), *segl* (65), and *sigila* (72) we see the Latin sigilla and the meaning is not necessarily a stone, but rather a jewel. In *sweorgemme* [2]) we see a necklace set with stones

[1]) *Other terms for 'setting' a precious stone are renian* 61, 68; *besettan* 67 *bis*; *gerenodra* 74.

[2]) *In Beowulf v. 1199 we read of the Brôsinga mene, the old*

(44, 112). Aside from these we have poetical compounds as *ȝodȝimmas* (67); *wælȝim* (66) which Sweet translates by 'deadly jewel'; *compgimmum* (76), that exquisite compound which shows the joys of heaven as a gem given as reward after a long battle; and lastly, *wuldorgim* (66).

The word *eorcnanstan* in its various forms is found twelve times; once as eorcanstan (68), twice as *eorclanstan* (62, 68), once as ercnastan (43, 102), twice as *ercnanstan* (43, 100; 44, 107), once earcnanstan (66), five times as *eorcnanstan* (45, 154, 53, 67 bis, 78), so the form preferred is *eorcnanstan*. Sievers in PBB XII 183 rejects the idea that the word belongs to the group — Goth. — aírkns, OHG. erkan. and ON. iarkna-steinn, i. e. excellent, pure, but he derives the word from a Chaldaic jarkân [1]); it signifies a yellow sort of stone, he says, and he finds that it actually glosses 'topaz' in one place (45, 154). Yet that is only once; three times it glosses the 'pearl' (43, 100, 102; 44, 107) and once is used as an explanation for 'meregrot' (62), once as an explanation of 'unionibus et carbunculis' in which function it is supported by 'þæm gimcynnum' (58), once it is to be found as a figure for Christ (66); and for the rest it is used in a perfectly general sense for 'precious stone', without any reference to the color; consequently in Old English it is used '*gemǽnelîce*', not '*synderlîce*', just as gim, gimcynn, deorwurðe stan, gimstan, deorwyrðe gimstan.

We have the following vouchers also for an active interest in the working in gems. As name of a profession, it exists in *gymwyrhtan* (Thorpe, Hom. of Ælfric I 64, 9). However it was not, as it seems, a profession of itself, but was linked to that of the goldsmith. In Aelfric's Colloquium the goldsmith is mentioned among the respected professions and actually, though of course through an oversight, ferrarius is glossed by 'golsmiþ' (WW 100, 9). In the prose version of

Brîsinga men, the necklace of Freya. Bouterwek (Germania I 411) sees in the word a Chaldaic word which he connects with the Skr. 'prûsch, urere, ardere; prûschita, flamma huc illuc vayans'. Bugge *PBB. 12, 75: 'Die alten Norweger und Isländer haben wahrscheinlich Brîsinga men mit brîsingr, feuer (Snorra Edda II 486, 570), in verbindung gesetzt.'*

[1]) Bouterwek *(Germania 1, 411) proposed this first.*

Genesis published in Herrig's Archiv C. 241, we find by the side of 'goldsmið', 'slecgwirhta', which Napier translates by 'a worker in metals'. Again in the Phoenix:

	Is seo eaz-zebyrd
stearc ⁊ hiwe	stane zelicast,
zladum zimme,	þonne in zold-fate
smiþa orþoncum	biseted weorþeð. 301—4.

and in 'Der Menschen Gaben' we hear:

	sum searocræftiz
zoldes ⁊ zimma,	þonne him zumena weard
hateð him to mærþum	maþþum renian. 58—60.

In Elene:

	Heo þa rode heht
zolde beweorcean	⁊ zimcynnum,
mid þam æðelestum	eorcnanstanum
besetton searocræftum. 1022—5.	

Lists of Stones in Anglo-Latin Texts.

Achates 7.
Adamas 8; 40, 1.
Alabastrum 9; 40, 2—5.
Allectoria, see Flestria.
Amethystus 9; 30.
Antrax 40, 6.
Argentum vivum 40, 7.
Asbestus 10.
Berillus 10; 29; 40, 8—12, 42, 67.
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Carbunculus 11.
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Chalcedonius 13; 28; 41, 16.
Chrysolithus 14; 29; 41, 22—4, 34—5.
Chrysoprasus 15; 29.
Cristallum 15; 41, 19, 25-8; 42, 67.
Creta argentea 41, 20.
Creta uel cimola 41, 21.
!Crustula 41, 29—33.
Cyanea lapis 41, 36.
Cyprassus for Crisoprassus 41, 37—8, 40.
Draconitas 41, 41.
Dracontia 16; 41, 43—49.
Ebenum (!) 42, 50.
Electrum 17; 42, 51—9; 45, 140—1.
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Flestria, for Allectoria 42, 61.
Gagates 17; 42, 62.
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Hyacinthus 17; 30; 43, 84—6.
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Lists of Stones in Old-English Texts.

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[Achates] 36, 36.
Adamans 36, 17.
Alabastrum 58.
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Aðamans 57 (twice).
Basowan-stan 45, 152.
Berillus 35, 11.
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Carbunculus 36, 15; 58.
Carbuncules gen. 58 (twice).
Carbunculis dat. plu. 58.
Cathocites 36, 41.
[Chelidonius] 63.
Cristallum nom. 36, 29; 41, 27(2); 58; dat. 59 (plu. or sing.?); acc. 59.
Cristalla nom. 41, 28; 59.
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Cristallisce 59.
Crisoprassus 35, 12.
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Eolhsandes 42, 54.
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Gimrodur 42, 45; 42, 46.
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Gimro 42, 47.
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Glær nom. 42, 57; 45, 139.
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Marmstan 44, 111.
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Meregrota m. sing. nom. 44, 110.
Meregrotan m. plu. nom. 61.
Meregroten m. plu. acc. 44, 106.
Meregrotta m. plu. n. 44, 108—9; acc. 44, 104.

Meregrota m. plu. n. 62.
Meregrotum pl. dat. 62.
meregrot n. sing. nom. 44, 103; 62; acc. 44, 103.
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Vita.

Ich, Robert Max Garrett, bin geboren zu Wapello, Iowa U. S. A., am 18. Juli 1881. Meine Schulbildung erhielt ich an den Elementary und High Schools und auf der University des Staates Idaho, wo ich im Jahre 1902 mit dem Grad B. A. promovierte. Im Jahre 1901—2 gab ich Unterricht in der Preparatory School derselben University. Im Jahre 1903 erhielt ich den Grad M. A. von der University des Staates Washington, wo ich von 1902—4 dozierte. Von 1904—6 lehrte ich in der Seattle High School. Im Herbste des Jahres 1906 bezog ich die Universität Leipzig, wo ich drei Semester blieb. In den Ferien 1907 und 1908 studierte ich im Britischen Museum. Vom Sommersemester 1908 an bin ich akademischer Bürger der Universität München gewesen.

Vorlesungen hörte ich bei den Herren Professoren bzw. Dozenten: Birch-Hirschfeld, Brugmann, Brandenburg, Breymann, Deutschbein, Hellmann, Hirt, Holz, Jordan, Mogk, Paul, Schick, Settegast, Sieper, Sievers, Weigand, Wilhelm, Windisch, Wülker, Wundt. Ich war ordentliches Mitglied des englischen Seminars der Herren Professoren Schick und Wülker je zwei Semester, des deutschen Seminars des Herrn Geh. Hofrat Prof. Paul ein Semester; außerordentliches Mitglied des englischen Seminars des Herrn Geh. Hofrat Prof. Wülker und des romanischen Seminars des Herrn Prof. Birch-Hirschfeld je ein Semester. Außerdem habe ich teilgenommen an den Übungen bzw. Proseminaren der Herren Prof. bzw. Dr. Hirt, Holz, Mogk, Windisch und Wilhelm.

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